THE ULTIMATE ALCHEMY

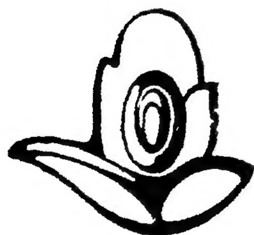
the ultimate alchemy

(ATMA POOJA UPANISHAD) (Vol. I)

By Bhagwan Shree Rajneesh

Edited by

Ma Ananda Prem



Anand-Shila Publications

Bombay-India

PRINTED AND PUBLISHED IN INDIA

by

Sadhu Anand Sagar (Praveen Desai), Anand-Shila
Publications, 5/64, Bombay Mutual Chambers,
19, Hamam Street, Fort, Bombay 400 001

FIRST EDITION . MAY, 1974.

THE ULTIMATE ALCHEMY

VOLUME ONE

Thirty-six Discourses on the ATMA POOJA UPANISHAD

IN TWO VOLUMES

GIVEN BY

BHAGWAN SHREE RAJNEESH

In FEBRUARY, JUNE, JULY and AUGUST, 1972, BOMBAY,

INDIA

FORWARD

"THE ULTIMATE ALCHEMY is the "living response" of an Enlightened Master, Bhagwan Shree Rajneesh, to one of the shortest of the Upanishads, the "Atma Pooja (Worship of the Self) Upanishad This book is a deep REVELATION of the Cosmic mystery of the Divine nature of Existence, of man's relationship to the Divine and of the ways to transcendence, by one who lives each moment in the Cosmic Consciouness, in Voidness, who is not an ego, but who is the Cosmic itself.

It is not a dead commentary, nor is it a scholarly critique resulting from the study of dead books "Living response" means that it echoes Bhagwan's very Being the Cosmic Being.

The difficulty with most works on the Upanishads is that they are the commentaries of unenlightened, non-Realized scholars who do not experience them as a living reality One who has not tasted the nectar of Divine Consciousness cannot be in touch with their deep significance, their universal essence.

In this sense, this work is quite extraordinary and unique because it is the revelation of one who KNOWS. In other works on the Upanishads, the authors have gone on expressing their confusion over the meaning of these ancient scriptures They wonder about what could dissolution of the ego into the Cosmic mean, whether it could mean loss of consciousness, dissolution of awareness or what As they have not experienced, they cannot understand even what is most fundamental to the Upanishads — living in a consciousness of the Cosmic Oneness, beyond ego Thus, they are giving commentaries on something which is beyond their capacity to comment upon.

Still other commentators upon the Upanishads are too much steeped in Eastern traditions and dwell much on the ancient tradition of committing the *Upanishads* to memory, repeating them again and again and passing them down through the generations in this way. But they completely miss the point and seem to be just unconcerned about their intrinsic essence

This point, about who is qualified to discuss the Upanishads, is most *crucial and should* be borne in mind Only an Enlightened Master like Bhagwan is truly qualified, because only an Enlightened One can reveal their living essence and their secret Keys, only an Enlightened One is free from distorted misinterpretations, and only an Enlightened One has TRANSCENDED ancient traditions and can go to the Source the Source which is not in any way against tradition, but which is BEYOND tradition

This point is particularly significant, because the very *Upanishad themselves* were conveyed by *rishis,* Enlightened sages and saints, who were revealing the mysteries of the Divine Transcendental Source the " THAT , as they called it Thus, how *could* anyone whose consciousness *is not of the same* calibre speak about the essence of these Upanishads in their true Cosmic light? It is impossible

This collection of discourses, like the Upanishad it is concerned with, also reveals the mysteries of the Cosmic Existence They too are a Cosmic *echo*, they too are echoed by a Master who is One with the Cosmic Consciousness They were not written, but are his spoken words " Upanishad means something learned while *sitting at the feet of an* Enlightened Master In this context, to those of us who have heard Bhagwan convey his infinite message through these discourses, they can be said to be " Upanishads on an Upanishad.

Bhagwan tells that the Upanishads were born in a very revolutionary period in India They were a great rebellion against the ritualistic structure that had been built around the Vedas The Vedas, at that time, had become a dead ritual " Religion was *not* something deep It was not concerned with consciousness and its transformation It was just concerned with performing dead rituals When religion dies, *it* becomes ritual, Bhagwan says

The Upanishads, therefore, are a great rebellion against dead ritual and came into being in order to again bring religion to life as the way to transforming human consciousness into its true Divine nature. Most of them are said to have been conveyed between 400 and 800 B C and they were conveyed as living echoes of the THAT the Divine Existence

So Bhagwan's way of echoing his message about them is completely in line with their authentic tradition His discourses too are a living response of the Divine, just as are the Upanishads No dead commentary or lifeless ritual can be authentically traditional as far as Upanishads are concerned, as these are out of tune with their intention to awaken and transform and out of tune with their rebelliousness against mere ritualism

Bhagwan says, "I am not going to comment upon the Upanishads I am, rather, going to respond . Response is a living thing, a commentary is bound to be dead . . I will just become a valley and will give an echo . Even if an echo is authentic, you may not be able to get the same sound back The nature of a valley adds much. A different valley will echo differently That is how things should be"

So different Enlightened Ones may echo differently, but by their very Cosmic Existence they are all echoing the same Divine music. They cannot help but do so. In this sense, any echo of an Enlightened One is bound to be authentic while the commentaries of unenlightened commentators are usually distortions of the Upanishad's living essence and hidden keys

Bhagwan says that "One can go on thinking about a key without using it". For example, the first sutra of the "Atma Pooja Upanishad". Begins with "AUM" Bhagwan tells, "There are many who have thought about what AUM means. but they have never used the key, they have never entered the palace It is a symbol; it is a sign But basically it is a secret key It can be used as a method to enter into the Cosmic."

Through the Living Presence of Bhagwan, much is revealed in "The Ultimate Alchemy" about the hidden keys contained in this Upanished Many practical hints and methods for meditation

are given to help the earnest seeker on the spiritual path Much spiritual guidance is given through the living key of Bhagwan himself Ultimately, this Divine Presence of an Enlightened Master is the most helpful key for those who are receptive and can understand this And through these discourses His Divine Presence is a constant illumination and a door to spiritual communion with him

But "What does it mean to be Enlightened ?" many have asked This is the point which most of the schoolarly commentators on the Upanishads have failed to understand, but this understanding is key to the comprehension of the Upanishads Basically, one who has not had a glimpse of the Cosmic Light cannot really understand much of it He can only understand it from the recognition of that within him which is in search for the Greater, that vague "something" which tells him that there is more to his existence than he can know in his present unenlightened condition This recognition will create in him an openness which is the first step An from this openness he can go on to deeper and deeper spiritual awakenings within himself toward and "Ultimate Alchemy" with the Divine Existence He can come to a deep communion with Bhagwan through these discourses, as many have, and this means with His Cosmic nature which is devoid of ego

So what does it mean to be Void and egoless ? To try to explain it is like trying to explain the appearance of a colour to a blindman who has never seen it, the taste of tomato soup to one who has never tasted it, the feeling of love to one who has never felt it But by this analogy one can understand the difficulties of trying to communicate it, and one can know only that "colour" as such, "tomato soup" as such, "love" as such exists and CAN be tasted

It is important to note one point here Cosmic Oneness the transcendence of ego, does not mean loss of conscious ness, Rather, it means expansion of consciousness into the Totality, the Infinity What happens to the individuality in this condition ? Bhagwan says, "If we burn fifty flames in this room, they will create one light, but every flame will be a flame unique in itself So this dissolution into the Cosmic is not a simple dissolution; it is very complex The Complexity is that *the one who dissolves remains For the first time, HE IS* "

Why has Bhagwan choen this particular Upanishad to speak on ? He tells us, " If I am responding to this Upanishad it is simply because I have fallen in love with it " Atma Pooja " is one of the shortest Upanishads, consisting of only seventeen sutras In its original Sanskrit, it can be written on one side of a postcard, Bhagwan says

The Upanishads use as few words as possible "Their message is so telegraphic that not a single word is used unnecessarily," says Bhagwan "They are the shortest treat ises " He calls this Upanishad " a rare phenomenon ", and says, It is just seed like potent, pertinent, with much in it Every word is a seed with infinite possibilities So you can echo it and re-echo it infinitely And the more you allow it to go in, the more newer significances will be revealed "

He says that the Upanishads, in general, " use words as signs, as symbols, as indicators They use words to show somer thing, not to say something "

In this world of shadows where humankind walks, it is not often that some luminous flash beams upon us to dispel all the distortions And in our ignorance we do not know and cannot recognize even when a great Avatar is amidst us In the west especially, it is thought that the days of a Christ, of a Budha, of a Mahavir, of Upanishadic *rishis*, are totally dead and gone, and sometimes it is even questioned whether they ever really were

Recently, it was pointed out by one of Tibet's great Lamas, His Holiness Lama Karmapa, that Bhagwan is a " Divine Incarnation " and the only " World Teacher " alive today, but that very few, at present, can recognize his occult personality There are others he says, like J Krishnamurti, who are Realized Souls But in order to be able to teach and to help others even a Realized Soul must have been trained through many lives. He revealed that Bhagwan is such a One who has been trained through many lives to be a World Teacher and was born into the World for the sole purpose of helping other to reach the Cosmic Light This is what His Holiness means by a " Divine Incarnation "

Most of us do not know that the Divine is always present, and that each age has its Divine Incarnations We do not understand how their presence can help us also to attain the Cosmic Light, nor are we even aware that there is a Cosmic Light deep

within us just waiting to be discovered By this ignorance we lose much, and all the suffering in the world is born

But somewhere in the shadows of a lamplight, unseen, something from the depths of us is observing the merry-go-round we are one, as we bob up and down on a mad, noisemaking monster of our own making observing patently, knowing that soon the coin will run out, and we must come off it

— Ma Ananda Prem*
Editor

Bombay

* (Ma Ananda Prem is editor of "Sannyas" magazine for Neo-Sannyas International and is a Former Social Worker from New York, N Y. U S A)

CONTENTS

ATMA POOJA UPANISHAD
Original Text in Sanskrit :

ॐ । तस्य निश्चिन्तनं ध्यानम् । सर्वकर्म निराकरणं आवाहनम् । निश्चलज्ञानं आसनम् । उन्मनी भावः पाद्यम् । सदाऽमनस्कं अर्घ्यम् । सदा दीप्तिः अपार अमृत वृत्ति. स्नानम् । सर्वत्र भावना गन्ध. । दृक् स्वरूपेवस्थानं अक्षता: । चिदाप्ति पुष्पम् । चिदग्नि स्वरुपं धूप । चिदादित्य स्वरुपं दीप. । परिपूर्ण चन्द्र अमृत रसैकीकरणं नैवेद्यम् । निश्चलत्वं प्रदक्षिणम् । सोऽहं भावो नमस्कार । मौनं स्तुति. । सर्व सन्तोषोविसर्जनमिति स एवं वेद । सर्वनिरामय परिपूर्णोऽहमस्मीति मुमुक्षुणां मोक्षैक सिद्धिर्भवति । इत्युपनिषत् ।

Atma Pooja Upanishad

Original Text in Sanskrit :
English Translation ·

AUM Meditation is the constant contemplation of THAT.

Cessation of the cause of all actions is Ahwahanam, the Invocation

Non-wavering knowing is Asana, the posture

The upward flow of the mind is Padyam, the water for Divine Worship

Mind constantly arrowed toward THAT is Arghya, the offering

To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship

The feeling of THAT everywhere is Gandha, the only fragrance

To be established in one's own WITNESSING nature is Akshat, the unpolished and unbroken rice used for the worship.

What are the flowers for the worship ? To be filled with consciousness

To create the fire of awareness in oneself is Dhoop, the incense

To be established in the sun of awareness is the only lamp

Accumulation of the nectar of the inner full moon is Naivedya, the food offering

Stillness is Pradakshina, the movement around THAT for worship

The feeling of I AM THAT So — Aham is the salutation. Silence is prayer

Total contentment is its Visarjan, the dispersion of the worship ritual One who understands so is an Enlightened one

" I am THAT absolutely pure Brahman " to realize this is the attainment of liberation

Thus ends the "Atma Pooja (Worship of the Self) Upanishad "

First Discourse

Bombay, India, February 15, 1972

THE TRADITION OF THE UPANISHADS AND THE SECRETS OF MEDITATION

First Sutra, Sanskrit Text

ॐ. तस्य निश्चिन्तनं ध्यानम्।

(Aum. Tasya nishchintanam dhyanam)

English Translation:

"Aum (ॐ) Meditation is the constant contemplation of THAT"



CHAPTER 1

There are some points to ponder over before we step into the unknown. **The unknown is the message of the Upanishads.** The basic, the most foundational, always remains unknown. That which we know is always superficial, so some points must be understood before we can go deep into the realm of the unknown These three words— the known, the unknown and the unknowable — must be understood first, because the Upanishads are concerned with the unknown only as a beginning. They end with the unknowable. The known realm becomes science, the unknown is philosophy, and the unknowable belongs to religion.

Philosophy is the link between the known and the unknown, between science and religion. Philosophy is totally concerned with the unknown The moment something becomes known, it becomes part of science, it remains no more a part of philosophy. So the more science grows, the more philosophy is pushed ahead. The field that is known becomes science, and philosophy is the link between science and religion So as science progresses, philosophy has to be pushed ahead, because it can only be concerned with the unknown. But the more philosophy proceeds ahead, the more religion is pushed ahead, because religion is basically concerned with the unknowable.

The Upanishads begin with the unknown; they end with the unknowable. That is how misunderstanding arises. Professor Ranade has written a very deep book on the philosophy of the Upanishads, but it remains only a beginning It cannot penetrate the deeper valleys of Upanishadic mystery because it remains philosophical **The Upanishads begin with philosophy.** but that is only a beginning. They end **in religion, in the unknowable.** And when I say "unknowable", I mean that which cannot be known

Whatsoever may be the effort, howsoever we may try, the moment we know something it becomes part of science. The moment we feel something as unknown it is part of philosophy. But the moment we encounter the unknowable, only then is it religion. When I say the unknowable, I mean that which cannot be known But it can be encountered, it can be felt, it can even be lived We can be face to face with it. It can be encountered, but still it remains unknowable. Only this much is felt — that now we are deep in a mystery that cannot be solved. So before we enter this mystery, some points must be understood, otherwise there will be no entrance

The first point is concerned with how to listen, because there are different dimensions of listening. You can listen with your intellect, with your reason This is one way of listening to a thing-the most common, the most ordinary and the most shallow, because with reason, you are always either in defence or in attack, with reason you are always fighting. So whenever someone tries to understand something through reason, he is fighting with the thing. At the most, a very rudimentary understanding is possible, just an acquaintance is possible. The deeper meaning is bound to be missed, because the deeper meaning requires a very sympathetic listening.

Reason can never listen with sympathy It listens with a very argumentative background It can never listen with love; that is impossible So listening with reason is good if you are trying to understand mathematics, if you are trying to understand logic, if you are trying to understand any system which is totally rational.

If you listen to poetry with reason, then you will be blind It is as if one is trying to see with one's ears or hear with one's eyes You cannot understand poetry through reason. So there is a deeper under-

standing or the second type of understanding, which is not through reason but through love, through feeling, through emotion, through heart. Reason is always in conflict; reason will not allow anything to pass through easily. Reason must be defeated. Only then can something penetrate It is a safety mechanism of the mind; it is a defence method, a defence measure. It is alert every moment that nothing should pass without it being aware that nothing should be allowed through for fear it (reason) may be defeated. And even when reason is defeated the thing is not going to your heart, because in defeat you cannot feel sympathetic.

The second dimension of listening is through heart, through feeling. Someone is listening to music. Then no analysis is needed. Of course, if you are a critic then you will not be able to understand music. Maybe you understand the mathematics, the meter, the language — everything about music — but never music itself, because music cannot be analyzed. it is a whole; it is a totality. If you wait for a single second to analyze it, you have missed much It is a flowing totality. Of course, paper music can be analyzed, but never real music when it is palaying. So you cannot stand aloof; you cannot be an observer You have to be a participant. If you participate, only then do you understand.

So with feeling, the way of understanding is through participation. You cannot be an observer; you cannot stand outside. You cannot make music an object You have to flow with it. You have to be deeply in love with it. There will be moments when you will not be, and only music will be there Those moments will be the peaks; those moments will be the moments of music. Then something penetrates to your deeper being. This is a deeper way of listening, but it is still not the deepest

The first way is through reason — rational; the second is through feeling — emotional; the third is through being — existential. When you are listening through your reason, you are listening through one part of your being. Again, when you are listening through your feelings, you are listening through one part of your being. The third, the deepest, the most authentic dimension of listening, is through your totality — body, mind, spirit, as a whole, as a oneness. Only if you understand this third way of listening will you be able to penetrate the mystery of the Upanishad.

The traditional method for this third listening is faith. So you can divide through reason the method is doubt; through feeling the method is love, sympathy, through being the method is faith, trust, because if you are going into the unknown, how can you doubt ? You can doubt the known But that which is not known at all — how can you doubt it? Doubt becomes valid if it is concerned with the known. With the unknown doubt is just impossible. How can you love the unknown? You can love the known You cannot love the unknown; you cannot create a relationship with the unknown. This relationship is impossible

You cannot relate with it You can dissolve into it; that is another thing But you cannot relate with it **You can surrender to the unknown, but you cannot relate to it. And surrender is not a relationship;** it is not a relationship at all It is just dissolving the duality. So with reason duality remains You are in conflict with the other. But with being, the duality dissolves You are neither in conflict nor in love. You are not related at all This third is known traditionally as faith, trust — *shraddha* As far as **the unknown is concerned. faith is the key.**

If someone says, "How can I believe?" then he misunderstands. Then he misses the very point **Faith is not belief.** Belief is, again, a rational thing You can believe, you can disbelieve You can believe because you have arguments to believe, you can disbelieve because you have arguments to disbelieve. Belief is never deeper than reason. So theists, atheists, believers, non-believers, all belong to the most shallow layer Faith is not belief, because for the unknown there is nothing that is for or against You can neither believe nor disbelieve.

So what remains to be done? You can either be open to it or you can be closed to it It is not a question of believing or not believing It is a question of being open or being closed to it. If you trust, then you are open If you distrust, then you remain closed. This is just a key If you want to be open to the unknown, then you will have to be in trust, in faith If you do not want to be open to it, then you can remain closed. But no one is missing out except you; no one is at a loss but you You will remain closed like a seed.

A seed has to break, has to die Only then the tree is born But the seed has never known the tree, The seed's death can happen only

in faith. The tree is unknown, and the seed will never meet the tree. The seed can remain closed in fear — in fear of death. Then the seed will remain a seed and will die, ultimately, without being reborn. But if the seed can die in faith so that the unknown may be born out of its death, only then does it open. In a way it dies, in a way it is reborn — reborn into greater mysteries, reborn into a richer life. The phenomenon with faith is the same. So it is not belief. Never misunderstand it to be belief. It is not feeling It is deeper than both It is your totality.

So how does one listen with one's totality — with neither reason functioning in antagonism nor feeling functioning in sympathy, but with the totality of one's being? How can the totality function? Because we know only the functions of the parts. we do not know how the totality functions We know only parts — this part functioning, that part functioning. intellect working, heart functioning, legs moving, eyes seeing. We know only parts. How does the totality function? **The totality functions only in a deep passivity. Nothing is active; everything is silent.** You are not doing anything. You are just here — just present, and the door opens. Only then will you be able to understand what the Upanishad's message is. So your simple presence is needed — no doing on your part, no functioning. That is what is meant by total functioning — just your presence.

I must make it more clear what I mean by "just your presence" or "just present". If you are in love with someone, then there are moments when you are not doing anything You are just present by your lover's or beloved's sight — just present, totally silent, not even loving each other — just present. A very strange phenomenon happens. Ordinarily, our existence is linear We eixist in a line, in a sequence — "my past, my present, my future" this is a line I move on my track, you move on your track. We have our tracks — linear tracks. Really, We never meet We are parallel lines — no meeting. Even if we are crowded there is no meeting, because you are on your track and I am on my track You belong to your past, I belong to my past. My present is born out of my past; your present is born out of your past. Your future will be a casual sequence of your past and present, and mine will be of mine

So we move on tracks — linear tracks, one-line tracks. There is no meeting. Only lovers meet, because suddenly, when you are just present with someone, a different time comes into existence You

both meet in a single moment, and this moment neither belongs to you nor to your lover This is something new This is neither out of your past nor out of your lover's past. Time moves in a different dimension It is not linear, not from the past to the future, but one's present is present in another's present, and there is a meeting between two present moments — a different dimension. This dimension is known as the dimension of eternity Lovers have said that one moment of love is eternity unto itself It never ends It has no future; it has no past It is just present here and now. This is what I mean when I say that if you can listen — not with your past, not with your future — but with such a totality that in the present moment only your presence remains, if you can listen silently, passively, if you can be just present here and now, if this moment is enough; then a different dimension will open, and the Upanishadic message can penetrate only in that dimension

That is what is meant **when it is said that the essence of the Upanishads is eternal. It does not mean permanent. It only means a different dimension of time in which there is no future and no past.** So you will have to move in a different way — in your inner time. And with inner change, words begin to take a different shape, and a different significance is born out of them We use similer words Everyone uses, the same words, but with a different mind the words have a different meaning For example, a doctor asks a patient, "How are you?" On a casual meeting on the street, you ask someone, "How are you?" And a lover asks a beloved, "How are you?" The words are the same, but is the meaning the same? When a doctor asks a patient, "How are you?" does it mean the same as when a lover asks a beloved, "How are you?" A different significance comes into being

The Upanishads cannot be understood in an ordinary way. That is how its scholars miss the whole point, linguists miss the whole point, Pandits miss the whole point. They work with language, with grammer, with everything that is pertinent, but still they miss Why do they miss? The missing happens because their inner time is linear. They are working with their intellect, not with their being. **Really, they are working on the Upanishads; they are not allowing the Upanishads to work on them.** That is what I mean when I say to be just present then the Upanishad can work on you, and that can be a transformation That can transport you to different planes of existence So the first thing to remember is how to listen just by your presence.

Absorb through your faith and trust. **Do not listen with reason; do not feel with feeling. Just be one with your being. This is the key** — the first thing.

The second thing is that the Upanishads use words. They have to use them, but they stand for silence. They talk and they talk continuously, but they talk for silence. The effort is absurd — paradoxical, contradictory, inconsistent But this is how it is possible; This is the only way. Even if I have to provoke you toward silence, I have to use words They use words, but they are completely against words and language; they are not for them, This must be remembered continuously; otherwise, it is very easy to be lost in words.

Words have their own magic; they have their own magnetism. And each word creates a squence of its own. Novelists know! Poets know! They say sometimes that they only begin their novel When it ends they cannot say that they have ended it Really the words have their own sequence. They begin to be alive in their own way, and then they go on. Tolstoy has said somewhere that "I begin, but I never end , And sometimes my own characters say things that I never wanted to say". They begin to have their own life, and they go on their own tracks. They become free from the author, from the novelist, from the poet. They become as free as children become free from their parents They have their own life

So words have their own logic. Use a word, and you are on a track. And the word will create many things. The word itself will create many things, and one can be lost. But the Upanishads are not for words That is why they use as few as possible. Their message is so telegraphic that not a single word is used unnecessarily. **The Upanishads are the shortest treatises. Not a single word is unimportant.** And words can create a hypnotic sequence But words have to be used, so be aware that you are not lost in words.

Meaning is something different Even more than meaning, it would be better to say "significance". **The Upanishads use words as signs, as symbols, as indications. They use words to show something, not to say something.** You can say something by your words; you can show something by your words. When you show something, then the word must be transcended, must be forgotten Otherwise, words come in the eyes, and they distort the whole perception. We will be

using words, but with caution Go on remembering that meanings alone are not meant, but indications. Symbolically, the words have been used just like a finger pointing to the moon. The finger is not the moon, but one can cling to the finger, and one can say that my teacher has shown me that this is the moon

The finger is not the moon, but the finger can be used to show. The word is never the Truth, but words can be used to show. So always remember that the finger has to be forgotten. If the finger becomes more significant and more important than the moon, then the whole thing will be perverted Remember this second point: words are just indicators to something else which is wordless — something which is silent, something which is beyond, something which transcends This forgetting that words are not realities has created much confusion.

Thousands and thousands of commentaries are available, but they are concerned with words, not with the wordless reality. They go on discussing for centuries, millennia Pandits have discussed what this word means and what that word means, and they have created a large literature There has been so much search for meaning for what is so totally meaningless They have missed the point The words were never meant to be realities — only pointers to something else which is totally different from words

Thirdly, I am not going to comment upon the Upanishads because commentary can only be something concerned with intellect. I am, rather, going to respond, not comment. Response is a different thing — altogether different You whistle in a valley or you sing a song or you play on a bamboo flute, and the valley echoes, re-echoes, re-echoes The valley is not commenting; the valley is responding. Response is a living thing; a commentary is bound to be dead. "Response" means that the Upanishad will not be read here I will not comment on it I will just become a valley and will give an echo It will be difficult to understand it, because even if the echo is authentic, you may not be able to get the same sound back You may not be able to find out the relevance, because when a valley responds, when it echoes something, that echo is not just a passive echo It is creative. The valley adds much. The nature of the valley adds much. A different valley will echo differently That is how things should be. So when I say something, it is not meant that everyone is bound to say this. This is how my valley echoes it

I remember Steven's lines They look like a Zen poem. "Twenty men crossing a bridge into a villege or twenty men crossing twenty bridges into twenty villages "When I read something and my valley echoes in a certain way, it is not passive In that echo I am also present. When your valley will re-echo it, it will be a different thing When I say a living response, I mean this.

Sometimes it may look absolutely irrelevant, because the valley will give it a shape, a color of its own. This is natural. So I say commentaries are criminal. **Only responses should be there, no commentaries,** because the commentator begins to feel that whatsoever he is saying is absolutely true. A commentator begins to feel that other commentators are wrong, and he begins to feel a self-imposed duty to criticize other commentators, because he feels his commentary can be right only when other commentaries are wrong. But that is not the case for a response Multi-responses are possible And every response is right if it is authentic. If it comes from your depths, then it is right. **There is no outward criterion of what is right and what is wrong.** If something comes out of you from your depths, if you become one with it, if it vibrates through your whole being, then it is right Otherwise, howsoever clever and howsoever logical, it is wrong

This is going to be a response, and when I say response I mean it will be more like poetry and less like philosophy It will not be a system. You cannot create systems through responses Responses are atomic, fragmented. They have an inner unity, but to find that inner unity is not so easy The unity is just like an inland and an island: between island and an inland there is a unity, and deep down, deep down in the depths of the sea, the land is one. If that is understood, then no man is an island. Deep down things are one; **the deeper you go, the more you reach to the Oneness.** So if a response is authentic, then any response, even the opposite response which may look absolutely contradictory to it, cannot be different. Deep down there will be a unity.

But one has to go deep, and commentaries are superficial things. So I am not going to give you a commentary; I will not say what this Upanishad means. I will say only what this Upanishad means IN ME. I cannot claim any authority, and those who claim are really immoral. No one can say what this Upanishad means. All that can be said is what this Upanishad mean in "me"— how "I" echo it.

This response can create a responsiveness in you also if you are just present here Then whatsoever I will say will echo in you also. And if it can echo, then only you yourself will be able to understand it. So be just like a valley Be in a let-go so that you can echo freely. Be concerned with yourself being a valley rather than with the text of the Upanishad or with what I am saying. Be concerned with yourself being a valley, and all else will follow No tension is needed, no strained effort is needed to understand me That can become a barrier. Just relax. Just be silent and passive, and let whatsoever happens echo in you. Those vibrations will transport you to a different perspective, to a different vision

Lastely, I am not a Hindu, neither am I Mohammedan nor a Christian I am a homeless wanderer. I do not belong to the tradition of the Upanishads outwardly, so I have no investment in them When a Hindu comments, or when a Hindu thinks about the Upanishads, he has an investment When a Mohammedan writes about the Upanishads, he has an anti-investment They cannot be true and authentic. If one is a Hindu, one cannot be true about the Upanishads; if one is a Mohammedan one cannot be true about the Upanishads One is bound to lie But the deception is so subtle that one may not even be aware

Man is the only animal who can lie to himself and can live in deceptions If you are a Hindu and are thinking about the Upanishads or a Mohammedan and thinking about the Koran or a Christian and thinking about the New Testament, you will never be aware that you cannot be true One must not belong, only then the response is true Belonging disturbs and perverts the mind, distracts and projects things which are not or denies things which are So for myself, that is not the problem. For you, I would also suggest that when you are reading the Koran, listening to the Upanishads or to the Bible, do not be Hindus, Christians or Mohammedans at all Just being is enough You will be able to penetrate deeper With concepts, with dogmas, you are never open And a closed mind can create deceptions of understanding, but can never understand.

So I belong to no one, and if I am responding to this Upanishad it is simply because I have fallen in love with it. This, one of the shortest Upanishads, "Atma Pooja" is a rare phenomenon. So something about this rare Upanishad: why have I chosen to talk about it?

Firstly, it is the shortest; it is just seedlike — potent, pertinent, with much in it Every word is a seed with infinite possibilities So you can echo it and re-echo it infinitely And the more you ponder over it and allow it to go in, the more newer significances will be revealed These seedlike words show that they were found in deep silence. Really, this looks strange, but this is a fact. If you have to say, you will say more. If you really have something to say, you can say it in few lines, few words — even a single word may be enough. The less you have to say, the more words you will have to use. The more you have to say, the less words you can use.

Now it has become a known fact to psychologists that words are used not to say but to hide. We go on talking because we want to hide something If you want to hide something you cannot be silent, because your face may say it, your silence may indicate it. Others may become suspicious that you are hiding something. So a person who has to hide something will go on talking continuously. Through words you can deceive; through silence you cannot deceive.

The Upanishads really have something to say, so they say it in seed form — in sutras, in aphorisms. This Upanishad has only seventeen sutras They can be written on a half page. On one postcard this whole Upanishad can be written — on one side But it is a very important message So we will take each seed word and try to penetrate it, to be in a living response with it Something may begin to vibrate in you. And it can begin, because these words are very potent: they have much If their atoms could be broken, much energy would be released So be open, receptive, in a deep trust, and let the Upanishad work.

Now we enter into the "Atma Pooja (Worship of the Self) Upanishad".

"AUM (ॐ). Meditation is the constant contemplation of THAT."

"AUM (ॐ)"— this word "AUM (ॐ)" is very significant — significant as a sign, as a symbol, as a secret key. So first we must decode it AUM has five *matras* (steps). The first step is A, the second is U, the third is M These are gross steps. When we utter AUM: A-U-M — these are three words. But utter A-U-M, and in the end the M resounds —"mmm." That is a half step — the fourth, three

are gross and can be heard. The fourth is half gross. If you are very aware, only then is it heard, otherwise it is lost And the fifth is just never heard When the sound of AUM vibrates, the vibrations go into the Cosmic emptiness When the sound has gone and a soundlessness remains, that is the fifth You utter the word AUM, then A-U-M is heard very clearly, then a lingering sound of "mmm"— half a step — and then soundlessness. That is the fifth This fifth is just a sign toward many things

First, the Upanishads know that human consciousness has five steps. We know three that are gross — the waking, the dreaming and deep sleep These three are gross — A-U-M. The Upanishads call the foutrth *"Turiya"*. They have not named it, because it is not gross The fourth is that in which one becomes aware of deep sleep also If you have been in deep sleep, in deep dreamless sleep, then in the morning you can say, "I have been in a deep, deep sleep." Someone in you has been aware and remembers somehow that there has been a very deep, dreamless sleep A witness was there That witness was known as the fourth But the Upanishads say that even the fourth is not the ultimate, because to be a witness is still to be separate So when the witness also dissolves, then only does the Existence remain without a witness. That is the fifth. So this AUM is a sign for many things — for many things — for five bodies of man. The Upanishads divide them into *annamaya*, *pranamaya*, *Manomaya*, *Vigyanamaya* and *anandmaya* — five *koshas* (sheaths) — five bodies.

This AUM is a Cosmic sign This is just a sign, but it is also a symbol What does it mean when I say it is also a symbol? When someone goes deep into the Existence, to the roots, to the very roots, then thoughts are no more there, the thinker is no more there, objectivity is no more there, subjectivity is no more there But still, everything is In that thoughtless, "thinkerless" moment, a sound is heard. That sound resembles AUM — just resembles it It is not AUM That is why it is just a symbol We cannot reproduce it This is the approximate resemblance That is why this sound has been comparable to many sounds but is always nearer to AUM

Chirstians and Mohammedans have represented it as AMEN. That sound which is heard when everything is lost and only a sound vibrates, resembles AUM, it can resemble AMEN. In English, there

are many words — omnipresent, omniscient, omnipotent. That OMNI is the sound Really, "omniscient" refers to one who has seen the AUM, and AUM is a symbol for all. Omnipotent means one who has become one with AUM, because that is the potentiality of the the whole Cosmos. Omnipresent means one who is present in the sound of AUM, and that sound surrounds all; it overflows all.

The OMNI in omniscient, omnipresent, omnipotent is AUM. AMEN is AUM. Different seekers, different persons, have come with different resemblances. But they always somehow resemble AUM. This is a symbol — a symbol of a universal sound. **Modern science thinks in terms of electrical particles as the foundational units of Existence. But the Upanishads think not of electrical particles but of sound particles** as the basis

Science says that sound is a modification of electrical vibrations, that sound iteself is nothing but electricity. The Upanishads say electricity is nothing but a sound modification. One thing is certain, that somehow sound and electricity are convertible Which is basic? Science says that electricity is basic, the Upanishads say sound is basic And I think this difference is simply because of their approach **The Upanishads** reach to the Ultimate Reality through *mantra* (through sound) **They use sound to reach soundlessness.** By and by, the sound is dropped; by and by, soundlessness is achieved. Ultimately, when they reach to the bottom, they hear a Cosmic sound. It is not a thought; it is not a created sound. It is just in the very nature of Existence. That sound they have called AUM. They say that when we REPEAT AUM, it is just a resemblance — a very far, far-off copy. They say it is not true, it is not that which is heard, because it is created by us. It is just like a photograph of something; it simply resembles. My photograph simply resembles me; it is not me

I have heard about the Dutch painter, Van Gogh. A sophisticated lady met Van Gogh on the street and said, "I have seen a portrait of you, and it was so lovely and so beautiful that I kissed it." Van Gogh asked, "Did the portrait reply?" The lady said, "No, how can the portrait reply?" Van Gogh said, **"Then it was not me!"** A photograph can resemble, but it is not real Nothing is wrong with it, it is enough that it resembles. But one should not mistake it for the real. So AUM is just a symbol of something which it resembles, like a photograph.

AUM is also a secret key. When I say a secret key, I mean because it resembles the ultimate sound If you can use it and, by and by, go deep with it, you will reach to the ultimate door, because it resembles. And it will resemble more if you do certain things with it. For example, if you utter AUM then you have to use your lips. Your body mechanism is to be used, and there will be less resemblance. A very gross mechanism has to be used. and it perverts AUM changes into a gross thing Do not use your lips Create the sound of AUM in yourself only through your mind Do not use your body. Then it will resemble more, because you will be using a more subtle medium It will give a finer photograph

Do not even use mind; first use the gross body. Then drop it, then use your mind Just create the sound of AUM inwardly Then even stop that, and let the sound echo itself Do not make any effort; it comes Then it becomes a *Japa* (*mantra* repetation) Then you are not creating it You are just in the flow of it. Then it goes even deeper, and it becomes more real You can use it as a key. When it becomes effortless, when it is not with your body, not with your mind, but when the sound just flows in you, you are very near.

Now only one thing has still to be dropped — the one who is feeling this AUM — the "I", the ego that feels that AUM is surrounding "me" If you drop this also, then there is no barrier, and the copy photograph drops into the real, the original. So it is also a secret key

This AUM is miraculous. It is as foundational to mystics as Einstein's formula of relativity is for physics. That formula is also three things — a sign, a symbol and a secret key, and AUM is three things But, basically, it is a secret key. Unless you open the door, it is useless to go on thinking about it, futile, wasteful of time and life and energy. Unless you are ready to open the door, what is the use of talking about the key? Even if you understand all the philosophical implications, it is meaningless So AUM is always put in the beginning, and it is always put in the end. The Upanishads always begin with AUM, they always end with AUM. This is the key.

If you enter the house, the first thing to be used is the key. And again, when you come out, the last thing to be used is the key So enter. Use the key! But if you begin to contemplate about the key and are continuously sitting at the door, then the key is not a key for you,

but a barrier. Then throw it away because it is not opening anything. Rather, it is closing And because of the key, you are constantly thinking about it.

One can go on thinking about the key without using it. There are many who have pondered, thought and contemplated about what AUM means They have created structures, big structure on it, but they have never used the key, they have never entered the palace. **It is a symbol, it is a singn. But basically it is a secret key.** It can be used as a method to enter into the Cosmic — as a method to drop into the Oceanic. The subtler it becomes, the nearer it goes to the real: the grosser, the less.

Meditation is the constant contemplation of THAT. This is the first sutra We live in a world of three dimensions. One dimension is I-IT, the world of things — I and my house, I and my furniture, I and my wealth. This is the realm of I-IT. A world of IT surrounds me.

Then there is another dimension, I-THOU — I and my beloved, I and my friend, I and my family — a world of persons. This is the second realm

Then there is a third realm, I-THAT — I and the universe. The Upanishads say, "Meditation is the constant contemplation of THAT" — neither of IT, nor of THOU It is not a person; it is THAT. But why use THAT? whenever we say THAT, it means something that transcends, something that is beyond, something that is not where we are — neither in our relationships with things nor in our relationships with persons — THAT! THAT has no name, because if you give it a name — for example, if you call it GOD — it becomes an I-THOU relationship. If you call it father or mother, then you bring it to the second dimension. If you say there is no God, then you have to live in one dimension, I-IT.

THAT is not a thing. Theists are ready to say it is not a thing, but they say it is a person. The Upanishads are not ready to call it a person, because to make it a person is to limit it and to make it a person is to make it finite. They simply us the word THAT. They say it is ALL, but we cannot name it because it has no form,

no limitation. It is the ALLNESS. Then what to call it? So they do not call it God, they do not call it Divine, they do not call it Lord. They do not call it any name When there is no form, there is no name They simply use the word THAT. And the continous contemplation of THAT is meditation

If you can remember THAT continuously, then you are in meditation. When you are with things, remember THAT, when you are with persons, remember THAT. Wherever you are, remember THAT. Never see the limited as limited Always look deep and feel the unlimited. Never see the form as the form. Always look deep and see the Formless in it. Never see the thing as the thing Go deep, feel it, and the THAT will be revealed. Never see any person caged in his personality. Penetrate deep, and feel that which goes beyond — within, beyond The continuous contemplation of THAT is meditation — no ritual, no method, no technique, simply continuous contemplation.

But it is ardous One has to remember continuously, with no gap, no discontinuity, not even a single moment's forgetfulness: There has to be a continuous remembrance— constant, without any gap. It is the most arduous thing to remember continuously. We cannot remember continuously even for a few seconds Just begin to count your breath, and remember how many breaths you can count while continuously remembering, constantly remembering, the process of breathing — the incoming the outgoing. Remember and count. You have counted three or four, and then you miss Something else comes in and you have forgotten And then you remember, "Oh, I was counting, and I have counted only three and I missed."

Remembrance is the most difficult thing, because we are asleep. We are deeply asleep! We are walking in sleep, talking in sleep, moving, living, loving, in sleep We are doing everything in sleep, in a deep somnambulism — a deep, natural hypnosis That is why there is so much confusion, so much conflict, so much violence and so much war It is really a miracle how the human race has survived — so much sleep, and still we manage somehow.

But we are asleep Our behaviour is not a behaviour which can be called alert, attentive, aware We are not awake. For a single minute, we cannot be aware of ourselves Try it, and then you will feel how much asleep you are. If I cannot continuously remember myself for

one minute, sixty seconds, how deeply asleep I must be! Two or three seconds, and then sleep comes and I am not there. I have moved. The consciousness has been dropped; the unconscious has come in. There is a deep darkness, and again I remember that I was trying to be aware.

P.D. Ouspensky was working with Gurdjieff and his method of self-remembering. The first time he met Gurdjieff he said, "What do you mean by self-remembering? I remember myself; I am P.D. Ouspensky. "Gurdjieff said, "Close your eyes, and remember that you are P.D Ouspensky, and when you forget, tell me. Be frank." Only three or four seconds passed, and Ouspensky opened his eyes and he said, "I began to dream I forgot that I am P.D. Ouspensky. I tried three or four times I said within myself that I am P.D. Ouspensky, I am P.D. Ouspensky, I am P.D. Ouspensky. And then a dream broke in, and I was not aware". So Gurdjieff said, "This was not self-remembering — that you are P.D. Ouspensky. Firstly, you are not P.D. Ouspensky, and secondly, this is not remembering. When the remembering will come, you will be the first to deny that you are P.D. Ouspensky".

For three months Ouspensky tried hard, very hard. The more you try, the more you become aware hard it is. The more you try, the more you begin to feel that you have been asleep all your life. This is just a mechanical awareness that we have. We can move with it, do the routine, but can never go deep. For three months, when he tried and tried and tried and then became aware, a new pillar of consciousness came into existence. When he could feel and be aware constantly, then Gurdieff asked him to come with him and to move on the street. So Ouspensky said, "For the first time, on the street of a big city, I became aware that everyone is asleep, everyone is moving in sleep. But I had moved in the same sleep, in the same state, and was never aware. And I saw every man asleep with just his eyes open". He became so afraid that he said to his teacher, "I cannot go further; I must go back. Everyone is so asleep that anything can happen here I cannot move".

So just sit by the side of the street, and look at people's eyes moving. Then you will become aware that each one is closed within himself. He is not aware of what is happening around him. Someone is talking with himself, someone is moving his hands, making gestures:

he may be in some dream Lips are moving; everyone is talking within. No one is aware of what is happening around him. All are moving just automata-like They are going to their homes; they need not remember where their homes are. They just move automatically. Their legs move, their hands move their car wheels, they reach their homes, but this whole process is just a sleep — a mechanical routine. Tracks are there, and on those tracks they go on moving. That is is why we are always afraid of the new, because then we have to create new tracks. We are afraid of the new because for the new the routine will not do, and for some time we will have to be alert We are always fixed in our dead routines and are, in a way, dead. A sleeping person is really dead. He cannot be said to be alive

Only for a moment, for a few moments in the whole life, we become aware, and those moments are deep moments of love, which is rare. It happens only to few people, to very few. And when it happens, everyone else will feel as if that man has gone mad, because he has become so different — because he has come to see things in a different color, with a different music, with a different light. He begins to look around and see a different world. Of course, he has gone mad for us, so we can forgive him because he is mad. He is in a dream. Really, the contrary is the case· we are asleep, and for a moment he has become aware of a deeper reality But he is alone, and that awareness cannot continue because it is just an accidental happening.

It is not by his effort that he has attained it It is an accident. He will go to sleep again, and when he goes to sleep, then he will feel that he has been betrayed by his lover or beloved, because that magic is no more there. That magic came because he became aware of a different world In this world there are different worlds He became aware, and now he is asleep again, so he feels he has been betrayed. **Every lover feels that he has been betrayed.** No one has betrayed him. Only in a sudden awakening, he has seen a different world with a different beauty, with different sounds, and now he is again asleep. That glimpse is lost, and he feels he has been betrayed. No one has betrayed him. It is only that suddenly he became aware.

One becomes aware either with love or with death. If you are suddenly in the grip of death, you will be aware. In sudden accidents — the car speeding uncontrollably down the hill — you will become aware, because there is no future and the past has ended. Only the

present moment — this moment of dropping down the hill — is all. Now a different dimension of time opens. You are here and now for the first time. Dreams are not possible because there is no-future. You cannot think about the future; the past is just ending. Between these two, for this moment, in this calamity, you have become aware. **So love and death are the only moments when we become aware, but they are not in our hands.** They are not!

So when the Upanishads say "the constant contemplation of THAT", it means that if you can continuously and constantly to remember that in everything — in every event, in whatsoever is — inside and outside; if everything becomes just a symbol for the remembrance of THAT; then the consciouness will explode and the sleep will not be there. You will become conscious and aware. That consciousness, that awareness, is meditation.

There are two more things. Continuous means without any gap–not a single moment's gap. But this is difficult, because then your life will be impossible If you go on continuously remembering Him, how can you live, how can you move, how can you eat? That problem arises if you begin to remember His name., if you begin to remember "Ram", "Jesus" or something else. If you begin to remember His name, if you give some name to Him, if you begin to repeat "Ram-Ram-Ram", then your life will become impossible, because either you can remember Ram or you can move on the street.

One soldier was brought to me — a very sincere man — a very devoted one. He was trying continuously to remember "Ram". Some guru told him to remember "Ram" continuously. He became so much absorbed with that repetition that his outward life became impossible — impossible! He could not sleep because he had to remember "Ram'. So if you are repeating "Ram-Ram-Ram" inside yourself, you cannot go into sleep. This constant activity will not allow it. He could not move on the street, because someone is honking a horn and he cannot hear. He was surrounded with his own repetition — closed. He became insensitive He was a military soldier, so his captain brought him to me and said, "He cannot even listen I said, 'Left turn', and he is standing and he is looking He is absent".

What is he doing? The captain told me it has become impossible, and that this man has to be hospitalized. I asked the soldier, "What

are you doing?" He said, "I can tell you, not my captain. My guru has given me a *mantra* to repeat continuously, so I am repeating "Ram-Ram-Ram" And now the repetition has gone so deep (for three years I have been repeating continuously) that I have lost sleep. I cannot see what is happening, I cannot hear what is happening around me A great barrier has come between myself and the world. I am enclosed within my repetition of 'Ram' He asked, "How can I do both? If I have to repeat it continuously, then I cannot do anything else So tell me what to do If I do anything else, then this repetition breaks Gaps are bound to come there."

This is not meant here That is why the Upanishads are not giving any name, any form, but are simply saying "THAT". It is possible to remember THAT continuously because you are not to remember His name Rather, you ahave to feel THAT in everything you are doing — in just carrying water from the well

Some Zen monk, Bokuju, was asked what he did continuously? He said, "I do not do anything continuously. Whatsoever I am doing, I am doing it totally. When I am carrying water from the well, I am carrying water from the well. When I am chopping wood, I am chopping wood When I am sleeping, I am sleeping" The questioner asked, "Then WHAT are you doing?" Bokuju just said, " 'I' am not doing anything When I am chopping wood, HE is chopping wood. When I am carrying the water, HE is carrying the water. And HE is the water which is being carried, and HE is the wood which is being chopped Now HE IS and I am not. So everything has become a worship and everything has become a meditation".

This whole Upanishad is concerned with how to make your whole life a worship **This Upanishad is absolutely anti-ritualistic: no ritual is needed, only a different attitude — a remembering of THAT in doing, in non-doing, but a remembering of THAT.** And when I say a remembering of THAT, it is not a mental remembering. You are not to remember, "Okay, this stone is THAT". If you have to remember in this way, that this stone is THAT, then it is not remembering, because still two exist — this stone and THAT. When the Upanishad says "the constant contemplation of THAT", it means the stone must drop ONLY THAT IS! That is a deep Realization, a constant Realization

Begin to feel. Do not touch a thing without feeling the THAT; do not love anyone without feeling THAT; do not move, do not even breathe, without feeling THAT. **It is not that you have to impose THAT on everything. You have to discover THAT in everything.** The distinction must be clear. You are not to impose THAT on everything. You can impose; that will be just a trick. You have to discover. Seeing a flower, you can impose and can say, "Oh, that flower is THAT".

No, do not impose! Do not say anything! Just remain silent near the flower. Look at it. Be in deep sympathy, in a deep communion with it. Forget yourself. Just be in a passive awareness, and the flower will flower into THAT. The THAT will be revealed. So go on discovering THAT. That is what is meant by constant contemplation, and the constant contemplation of THAT is meditation.



Q. 1. Does unique individuality remain in VOIDNESS?

Q. 2. Why do two Enlightened teachers never meet?

Q. 3. How does one listen with one's total being?

Q. 4. How does one recognize the authentic Cosmic sound—AUM?

is the most extraordinary thing possible because no one feels just ordinary. So for one to feel extraordinary is just the most ordinary thing Everyone feels like that, so ego is not something unique.

If you have an ego, it is not something unique. Really, egolessness is the most unique thing, the most uncommon, the rarest. It happens only sometimes. Centuries pass, and rarely the event happens that someone becomes egoless—a Buddha, a Jesus. But **when we say that someone has become egoless, it does not mean that he is not. Really for the first time, NOW HE IS**—authentically grounded into the very being. He is no more an ego. So take it from a different root . Ego is a false phenomenon just an appearance, not a reality. It is not something grounded in the being It is just a dream, a thought —just a mental construction So the more you belong to the ego, the less you belong to the Existence The more you concentrate on your ego, the less you are authentic. You become false, an existential lie

When we talk about becoming empty, nothing, valley-like, we mean that there is no ego But you are! Let me say it in this way: I say "I am", but when the ego dissolves there remains the pure "Amness". The "I" is no longer there, only "Am-ness', for the first time—pure, total, uncontaminated The ego contaminates it

The word personality and the word individuality must not be confused They are totally different They do not mean any similar entity; they are not the same at all Personality belongs to the ego, individuality to the being Personality is just a facade. The ego is the center, and the personality is the circumference. It is not individuality at all This word "personality" is very meaningful It is derived from the Greek word "*persona*". "*Persona*" means a mask In Greek drama the characters, the actors, wore masks to hid their faces So the real face is hidden, and the masked face becomes the reality. "Personality" means a mask—that which you are not but only appear to be.

We have many faces, so, really, no one has one personality. We have multi-personalities Everyone has to change faces throughout the whole day You cannot remain with one face. It will be very difficult, because everytime you are with someone else you have to use another face You cannot have the same face before your servant

that you have before your master. You cannot have the same face before your wife that you have before your beloved. So, continuously, we have a flexible system of changing faces.

For the whole day, the whole life, we are continuously changing faces. You can be aware of this. You can feel when you change a face and why you change it and how many faces you have So, really, a personality means a system of flexible faces, and when you say that someone has a great personality it only means that he has a more flexible system. He is not a fixed man; he has a more flexible system. He can change very easily. He is a big actor.

You have to construct personality every moment, so no one can be at ease with his personality. It is a constant effort, so if you are tired your personality will loose its lustre In the morning your personality has a lustre; in the evening it is lost. The whole day it is constantly changing. So when I use the word "personality", I mean a false appearance which you have created around yourself.

Individuality is something else. Individuality does not mean something constructed and created by you, but it means the very nature of your being. Again, the word "individuality" is very meaningful. It means that which cannot be divided, which is indivisible. We have an inherent intrinsic nature which cannot be divided, which is indivisible. So Carl Gustaf Jung chooses this word individuality as one of the deepest phenomena. He said individuation is the way toward Truth, toward the Divine—individuation—being an individual.

The Indian term "Yoga" means the same thing as individuation. The term "yoga" means to join again that which has become divisible, to again join that which has become divided, to again come to the indivisible. So in translating "yoga" into English it would be better if we call it the way to individuation. This individuality remains and becomes more penetrating, becomes more sharp. The moment you lose the ego, the moment you discard your personalities, you become an individual. This individuality is a unique phenomenon; this is unrepeatable

A Buddha cannot be repeated; a Gautam Siddharth can be repeated. A jesus can be repeated, but not Jesus Christ. Jesus means the personality; Jesus Christ means the individuality. Gautam Sid-

dharth is just ordinary, he can be repeated. Anyone can be Gautam Siddharth. The moment Gautam Siddharth becomes Enlightened and becomes Buddha, the phenomenon is unrepeatable, it is unique. It has never been before, and it will never be again. This Buddhahood, this peak of Realization, is so unique it cannot be repeated.

So when I said to be just like a valley and when I said that every valley will echo differently, I meant that every valley has its own individuality. Buddha has his own individuality; Jesus has his own; Krishna has his own. So, really, this will be good to understand. Why do Krishna, Christ and Buddha differ so much? They differ as much as there is any possibility to differ, but still they are, in a very deep way, one As far as individuality is concerned, they are one; yet, as far as individuality is concerned, they are different They have come to the Undivided They have Realized the undivided. the basic unity of Existence But because of this basic unity and its Realization, it does not mean that they are not unique. Now they are really unique That is why I say this is one of the paradoxes

Two ordinary persons can differ, but their differences can never be total, absolute—never Even in their differences they have similarities Really, their difference is always of degrees Even if they are totally contrary to one another, their difference is of degrees. Even a person who is a communist and a person who is an anti-communist are different only in degrees The person who is anti-communist is still a communist in a lesser degree, and the person who is a communist is still a capitalist in a lesser degree The difference is always of degrees, and they can change They can change camps very easily. There is no problem, ordinarily, they change. The difference is just like that of cold and heat—only of degrees But a Buddha and Krishna, a Christ and a Mohammed, a Lao Tse and a Mahavir—their difference is not of degrees, they can never meet And this is the paradox · they have come to Oneness, and yet they can never meet. The difference is not of degrees "The difference is of their uniqueness".

What do I mean by this uniqueness? We can conceive of oneness very easily A drop of water falls into the ocean and becomes one with the ocean, but that oneness is just dead—a dead oneness. The drop lost itself completely, it is nowhere now. A Buddha is not dropping in that way. His dropping is in a different way If you

put a flame before the sun, the flame becomes one with the sun, but the individuality is not lost; it still remains itself If we burn fifty flames in this room they will create one light, but every flame will be *a flame* unique in itself. So this dissolution into the Cosmic is not a simple dissolution; it is very complex. The complexity is that **the *one who dissolves remains.*** Rather, on the contrary, ***for the first time,* HE IS!**

This individuality echos differently, and that is the beauty of it; it is beautiful. Otherwise it will be just ugly Just think, if a Buddha responds in the same way as Jesus the world will be poorer for it—very poor. A Buddha responds in his own way; a Jesus responds in his own way. The world is richer for this, and there is a beauty. The world is freer, and you can be yourself. But this distinction must be remembered : that when I say that you can be yourself, I do not mean your ego. When I say you can be yourself, I mean your nature, your Tao, your Existence. But it has an individuality That individuality is not personality. So I say they belong to the same Existence, yet individually They respond from the same depth, but as individuals. No sense of the ego is there, but the uniqueness remains

This world is not just a colorless unity It is not monotonous. It has multi-colors; it is multi-tonal. You can create music with one note, but it will be just monotonous and boring. It cannot be lively; it cannot be beautiful A more subtle and complex harmony is achieved through many notes; it is multi-tonal A harmony runs through, but it is not a monotonous thing. Each note has its own individuality. It contributes to the total harmony. It contributes only because it has its own individuality.

A Buddha contributes only because he is a Buddha A Jesus contributes only because he is a Jesus. He gives a new note, a new vibration A new harmony is born because of him. But that is possible only because he has an individuality. And this is not only for deep things. Even for very small and trivial things Buddha and Jesus differ. Buddha walks in his own way; No one can walk like that. Jesus looks in his own way; no one can look like that. Even their eyes are unique. The very gestures, the very words they use, are unique. One cannot even conceive of the other's traits

This world is a harmony of unique notes, and the music is richer for *that.* Every valley echos in its own way. All those good-wishers who try to impose a dead unity, who try to wash out individuality

from everywhere, who say that the Koran means the same thing as the Gita, who say that Buddha teaches the same thing as Mahavir, are not really aware of what nonsense they are talking If they could win their point, the world would become just a poor world How can the Koran say the same thing as the Gita, and how can the Gita say the same thing as the Koran? The Koran has its own individuality that no Gita can repeat, and no Koran can repeat the Gita.

Krishna has his own aura, a Mohammed his own. They never meet, and yet I say they stand on the same ground. They never meet, and this is the beauty **And they will never meet; they will be just like parallel lines running to infinity.** They will never meet! This is what I mean by uniqueness They are like peaks, the higher the peak goes, the lesser is the possibility to meet with another peak. You can meet when you are on the ground, everything is meeting But the higher you go, the more of a peak you become and the lesser is the possibility of any meeting So they are like Himalayan peaks—never meeting If you try to impose a false unity over them, you will just destroy the peaks They are different, but their difference need not be in degrees of color, their difference need not be a conflict.

The conflict arises only because we are not ready to accept differences Then we try to find similarities Either we must have similarities or we will have conflict Either we must speak the same thing or we must be enemies We have only two alternatives, and both are wrong They belong to one attitude Why should they not be different —altogether different, meeting nowhere? What is the need of conflict? Really, different notes create a beautiful harmony Then there is a deeper meeting There is no meeting in the notes themselves, but there is a meeting in what the notes create, in the harmony

But one must begin to feel that harmony, if one only knows a jarring note, a Mohammed, a Buddha, a Jesus, are just notes No harmony is felt, but the universe is a harmony. If you can begin to feel the gaps, the underlying unity and the soaring peaks meeting no where, and if you can see this whole in a totality, in a comprehensive unity, then you can accept both—the individuality and the common harmony Then there is no problem.

* * *

Third Discourse

Bombay, India, February 17, 1972

DESIRELESSNESS : AN OPENING TO THE UNKNOWN

Second Sutra, Sanskrit Text

सर्व कर्म निराकरणं आवाहनम्।

(Sarva karma niraakaranam aawaahanam.)

English Translation:

"Cessation of the cause of all actions is *aawaahanam*—the invocation."



CHAPTER 3

Religion is not ritual. Really, when a religion dies it becomes ritual, the dead body of a religion becomes ritual. But everywhere ritual is to be found. If you go to find religion, you will find rituals. All these names—Hindu, Mohammedan, Christian—these are not the names of religions; they are names of particular rituals. By ritual I mean something done outwardly in order to create the inward revolution. This belief, that something done outwardly can create an inward revolution, creates rituals.

Why does this belief come into existence? It comes because of a very natural phenomenon. Whenever there is inward revolution, whenever there is inner mutation, whenever there is some inner transformation, it is followed by many outward things and signs. These outward signs are bound to come, because the inward exists in relation to the outward Nothing can happen inside which will not affect the outside also. That which happens inside will have effects, consequences, shadows, on the outside behaviour also.

If you feel anger inside, your body begins to take certain postures. If you begin to feel silence inside, your body will take other postures.

When there is silence inside, the body will show it in many ways. The silence, the inner peace, the stillness, will be shown by the body in many ways But this is always secondary The inner is basic and the outer is secondary. It is a consequence, not a cause

If a Buddha happens to be here, we cannot see what is happening inside him But we can see, we will see, what is happening outside. For Buddha himself, the inner is the cause and the outer the consequence For us, the outer will be the first thing to be noticed, and then the inner will be inferred So for onlookers, the outer, secondary, becomes the basic, the primary How can we know what has happened in Buddha's inner consciousness? But we can observe his body, his movements, his gestures They are related to the inner; they show something However, they are related not as causes but as consequences

If the inner is there the outer will follow, but the vice versa is not true. If the outer is there, there is no necessity that the inner should follow. There is no necessity! For example, if I am angry then my body will show anger, but I can show anger in my body without being angry at *all* An actor is doing that He is expressing anger through his eyes, through his hands He is expressing love without feeling anything inside He is showing fear, his whole body is trembling and shaking, but there is no fear inside

So the outer can be without the inner We can impose it There is no reason, there is no basic, no necessity, no inevitability, that the inner should follow the outer. The outer always follows the inner, but never the vice versa **Ritual is born because of this fallacy.**

We see a Buddha sitting in a silent posture—in *siddhasan*, the most relaxed posture for the body This posture is a consequence of an inner quietude It is there because the consciousness has become so still that the body follows it, and the body spontaneously takes the most relaxed posture But for us the body is the first thing to be noticed We see the body first so we say that Buddha achieved liberation in this posture Really, the reverse is the case because Buddha achieved liberation, this posture followed This posture is not a cause. So you can practise the posture, you can become efficient in the posture But do not wait for liberation to come The posture will be there, but liberation will not come.

Someone is praying : his hands are raised or his head is surrendered unto some unknown feet. This is an outward posture. When surrendering really happens inside, this posture follows When surrendering happens inside, when one begins to feel a nothingness, when one begins to feel as if he has dissolved into the infinite, this posture follows. You can imitate the posture, but surrendering will not follow.

And when I say this posture follows, I do not mean that it is bound to follow for everyone. With every individual there will be differences. It will depend on the culture, on the upbringing, on the climate, on many things. What will follow will depend on many, many things. There is no intrinsic necessity for the posture to follow. For example, if Buddha is not born in India and is born in a culture, in a society, where no one sits on the ground, do you think Enlightenment will not come to him? It will come in a chair. Of course, when he will be sitting in a chair, he will sit in a different way. When Enlightenment will come to him, he will be totally relaxed. But that relaxation will be different from his outward *siddhasan*.

Mahavir achieved liberation in a very strange posture. It is known as *goduhasan*, the posture of a cowherd milking a cow—the same posture as a cowherd milking a cow. In that posture Mahavir was Enlightened Never before or never afterwards has anyone achieved liberation in that posture. He was not milking a cow. Why then did this posture happen? It must have something to do with Mahavir's own bodily habits; it might be concerned with his past incarnations. Nothing is known about why this happened. But the basic thing is that outward things follow some inward happenings.

They too are not fixed laws. From individual to individual. they differ; it depends. It depends on many things. But the society begins to feel a necessary connection, a cause-effect connection between outward and inward things Then ritual is born Ritual means that we will do something outwardly and the inner will follow. This is the most fallacious thing possible. This fallacy destroys every religion, and every religion ultimately becomes just ritualistic nonsense. In this Upanishad. this ritualistic understanding is denied totally, but denied in a very positive way.

So one thing must be understood very distinctly and clearly: the Upanishads were born in a very revolutionary period as far as the Indian mind is concerned There was a great rebellion against the Vedas And when I say against the Vedas, I means the ritualistic structure that was built around the Vedas. They were a dead ritual; everything was a ritual Religion was not something deep, not something concered with consciousness and its transformation. Rather, it was just concerned with doing some things: "If you do this, then you will get this If you do that, then you will get that." And every ritual was fixed as if it were a science. "Do this prayer and there will be rain Do that prayer, and the enemy will be killed Do this prayer, and you will be victorious Do this, and this will follow" And this would be proposed as if it were a science.

This ritualistic structure killed the very progressive spirit of the Indian mind A revolution followed It was bound to follow. It took two shapes One was negative—Jain and Buddhist These two thinking currents took a very negative turn. They said that rituals are meaningless, absurd, so all rituals should be abolished This was an absolutely negative attitude

The Upanishads were also against rituals, but they took a very positive attitude They said ritual is not absurd, but you misunderstand meaning of it This sutra is concerned with *yagna*—ritual, with *aawahanam*—invocation The word *aawahanam*, invocation, means that before you begin any worship, any *yagna*, any prayer, first invoke the deities, first call them *Aawahanam* means to invite them, invoke them As far as it goes it is good. How can you pray unless you have invited? How can you surrender unless you have invoked?

So there are two ways First, the negative way will be that it is useless because THERE ARE NO DEITIES. Secondaly, they have no names even if there are Thirdly, even if they have names they will not respond, because whatsoever you are doing is just bribery, just flattery Do you think that by your flattery, by your prayers, by your briberies, you will be able to invoke them? And if you think that you can invoke them and call them and invite them, then they are not even worth it, because if you can bribe them then they are just like you The language is the same and the label also So they are not worth it

Buddha has said that "There are no deities, and even if there are they are not higher than human beings. THEY ARE NOT HIGHER! You can persuade them, you can bribe them through your flattery—*stuti*. You can force them to do something or not to do something, so they are not higher than you They can just be forgotten."

The Upanishads took a very different attitude They say that deities are there and invocation is possible, that but they give a deeper meaning to invocation They say, "Cessation of the cause of all action is invocation " They do not deny anything. They give a new meaning, and the ritual becomes non-ritualistic. They say that of course, invocation is possible, but by invocation is meant "cessation of the cause of all actions". They say the same thing as Buddha

Buddha denies. He says, "There is no invocation. The only path is to be desireless, so do not ask for any help from anyone. No one can help you. Just be desireless, and you will attain Nirvana, the bliss, the peace, the Ultimate. So do not ask anyone's help; do not invoke anyone. Just be desireless." And this becomes even more pertinent, because a person who is invoking a deity is invoking him because of some desire. He wants something—money, prestige, victory, anything He is invoking the deity, praying for something. So Buddha says that you are just running from one desire to another. and this running after desires is the *dukkha*, the misery. And no one can help you unless you become desireless.

"Cessation of the cause of all actions" means to be desireless. What is the cause of action? Why are you involved in so much action? Why this constant running? What is the cause? Desire is the cause. So in a very poetic way this Upanishad denies ritual and yet not the term, denies the ritual and yet not the spirit.

Buddha failed because a negative mind really cannot succeed for long He can be very appealing because negativity strikes hard. He can be very logical because to say "no" is the very spirit of logic. Really, whenever you want to say "no" you need logic. If you want to say "yes", logic is not needed, reason is not needed. You can say "yes" without any reasoning, but you cannot say "no" without any reasoning. The moment you say "no", logic will be required. So "no" is always logical.

A modern logician, De Bono, says that the purpose of logic is really to say no in a reasonable way—in a rational way. The very purpose of logic is to say "no" and then to adduce reasons, proofs, for saying "no". Buddha said "no", it appealed His approach was logical, rational, everything was perfect But yet he could not get roots in the Indian soil He was soon uprooted And this ia a very strange fact he could get ground in China, in Japan, in Burma, in Ceylon, everywhere in Asia, except India But the secret is that the Buddhist monks learned their error when they left India. The "no" was their error, so they never used negative attitudes anywhere else. They became positive In China they began to say "yes", in Ceylon they have said "yes" Then everywhere they succeeded because "yes" has a very magical secret of success

It may not appeal to reason; it appeals to the heart And in the end heart wins—never reason Really, reason never wins in the end **You can silence someone with logical reasoning, but you can never convert him, you can never change him.** Even if he cannot say anything against you, he will still be convinced of his own mind Unless the "yes" is evoked, he cannot be converted So Buddha tried hard but with a "no"—everywhere, "no" Whatsoever he was saying was the the same as the Upanishads were saying It was not a bit different. Only the methodology he chose was negative, and the reason might be that he was a Kshatriya—a warrior, and a warrior lives with a "no"

The Upanishads came through Brahmins They were beggars, and a beggar lives with a "yes" Even if you deny him, a real beggar, an authentic beggar, will bless you He lives with a total "yes". That is his secret He cannot use "no" And a warrior, a Kshatriya, can use "yes" only when he is defeated, and then too from his heart he will never say "yes" He will continue to say "no". All the Jain *Tirthankaras* (world teachers) were Kshatriyas, Buddha was a Kshatriya. They both took negative attitudes.

The Upanishads are based on a positive "yes" They are yea-sayers Even if they have to say "no", they will say it in such a way that "yes" is used Really, this Upanishad is saying there is no *aawahanam,* no invocation But "no" is not used at all, they turn it into a "yes". They say, "Cessation of the cause of all action is invocation "

It is not related at all with the invocation of the Vedas, with the priests. It is not related at all! It is related to the same rebellious teaching which says that "Being desireless is the ultimate state of purity". And unless you are pure, how can you invite the Divine?

Really, being pure is the invitation. No other invitation is needed. The moment you are pure, the moment the heart is pure, the Divine comes. Just being pure is the invitation. So do not call, do not cry for the Divine. Just be pure, and He will come

How can this purity be achieved and why are we impure? What is the reason? The Indian genius has always been thinking in terms of desire and desirelessness. Really, everything that we are can be reduced to desire. Whatsoever we are is because of our desire. If we are miserable, if we are in bondage, if we are ignorant, if we are in darkness, if life is just a long death, it is because of desire.

Why is there misery? Because your desire is frustrated Unless you have a desire, how can you be frustrated? So if you want to be frustrated, desire more; then you will be more frustrated. If you want to be in misery, then expect more, desire more, be ambitious for more, and you will get more misery. If you do not want to be miserable, then do not desire.

So this is the mathematics of inner workings. Desire creates misery. If desire fails, it necessarily creates misery. But even if desire succeeds, it again creates misery—because the moment you succeed your desire goes ahead. It begins asking for more.

Really, the desire is always ahead of you. Wherever you reach, it will be ahead of you. And you will never reach the point where you and your desire can meet; that is impossible Desire means something that is always in the future, never in the present. You are always in the present and desire is always in the future, and wherever you will be, you will be in the present and desire will always be in the future.

It is just like the horizon You see just a few miles to where the sky is touching the earth, and it looks so real. But go ahead and find the place where the sky touches the earth, and the more you go ahead, the more the horizon goes ahead. The distance remains always the same because really, it never touches anywhere The touching, the

contact line. is just false So when you go to seek the horizon, you will never find it It will always remain there, but you will never meet it. And you can continue to be in the illusion that the horizon is there — a little distance more to be traversed. You may go around the whole earth and come back to your home never meeting the horizon anywhere, but the illusion can continue

Desire is just like the horizon It seems as if it can meet its goals. It seems as if it can be fulfilled soon; a little more effort, just a bit of faster running and it is just near But you never reach it It is always just near and the distance remains the same. Howsoever you run, the distance remains the same

Has any desire been fulfilled ever? Do not ask others; ask yourself. Have you realized any desire ever? But we do not even wait to think about it We have no time to think about the past, the future obsesses us We are in such a hurry to reach the horizon, who will think that we have missed this horizon so many times? There is no time to think The hurry is such and life is so short, and one has to run and go on running!

Have you achieved anything through any desire or does frustration always come? Aren't ashes always in the hand and nothing else; But one never sees the ashes in the hand, one never sees the frustration The eyes are always again fixed to the far-off horizon This afixation with the horizon is the cause of all actions. And no action reaches a fulfillment. because our actions are just mad If the horizon itself is not there, then your running is just mad So **desire is the cause of all action and of all misery, of all impurity and of all ignorance.**

Cessation of the cause, cessation of desiring, is the invocation. If you cease to desire, then there will be no running — no running after anything, no movement inside, ripples — just a silent pool of consciousness, a silent pool without waves, without ripples No movement! The Upanishads say this state of consciousness is the invocation But does it mean that all action cease when desire ceases? We have seen a Krishna moving, doing many things. We have seen a Buddha doing many things, even after the Enlightenment

So what does cessation of the cause of all actions mean? It does not mean cessation of all actions. It means of the cause. The desire ceases, and then there is no desire; actions begin to take an altogether different quality. When there is no desire, then action becomes just a play — with no madness in it, with no insanity behind it, with no obsession. It becomes just a play, a playfulness.

Really, the modern psychiatrists say this is a criterian as to whether someone is insane or sane **An insane person cannot play.** Even if he plays he will become so serious about it that the play will become a work. **And real sanity consists in transforming even work into play.** When there is no desire you can play, and if nothing comes out of it there is no frustration because nothing was expected. The play in itself was enough. That is the difference between work and play.

Work is never enough unto itself; it is always meant for some result. The result has real value, the end, and work is only the means. You work to achieve something. No one works for work's sake. So work is in the present and the result is always in the future and it all depends on the result. Work in itself is just a boredom to be carried because it is the end that is to be achieved. If you can achieve the end without the work, you will never work.

Play has a different dimension — altogether different — diametrically opposite. There is really no result to be achieved. Play is for play's sake But we have become so insane that we cannot even play for play's sake. So even through play we try to achieve some result, to win something—prestige, medals, anything. Something must be there as an end to be achieved. So, really, grown-ups never play ; only children play, with nothing beyond. That is why the play of children has an innocence and a beauty. The thing is enough unto itself.

When a child is playing, he is absorbed totally in it. He does not have a single desire even to run and go somewhere. Not a bit of consciousness is beyond it ; everything is in it. The child has become just the play, totally involved, committed to this moment here and now. Nothing exists beyond it. This is action but without the cause, without the desire. **That is why we have called this world not really a creation of the Divine, but a "leela," a play of the Divine.**

Creation is not a good word ; it is ugly. It is ugly because you create something for something No, the Divine is only playing—just playing like a child with no result in the mind. The play itself is blissful So to say that "Cessation of the cause of all actions is invocation" means to be just like a child— innocent, pure, without you have called, invited.

Now your invocation cannot be denied; it is so authentic and so sincere Really, now you need not even invoke and the Divine will be there, you need not even call and the Divine will be there, because you have created the situation The Divine will flow, come down, You have created the situation, the purity of the heart. This is the only invocation All else is, again, just desire. action. Jesus says that unless you are like a child you cannot enter into the kingdom of the Divine. "Like a child": What does it mean? It means that you are capable of playing; you are capable of action without desire

For us it is inconceivable How can we act without desire? Take the opposite case can you desire without action? You can desire. You can desire without action So desire alone can exist without action Everyone is desiring There are many, many desires without any actions. So desire can be without actions, this is our experience.

Why not the opposite? Actions can be without desires. If desire can be served from action, why not action from desire? That too is possible. And when desire is not there, action does not cease; it becomes different The flavour is different; the intrinsic quality is different The madness is not there And this very moment, the present has become meaningful — not the future

So take this to heart· if the future is very much meaningful to you, you cannot invoke. **If the present is the only significance and the future does not exist at all, then you have invoked.** The future is the bondage, because without the future you cannot desire. Desire needs space in which to move It cannot move just in the present, the present has no space How can you desire just now? You can desire only in the tomorrow. **So Really, the future is created because of our desiring. There is no future.** The future does not exist

Ordinarily, we say that time has three divisions — past, present and future Really, time has only one and that is the present. The

past is that which is not; the future is that which is not YET. They both are not. Past only means desires that are dead and future means desires that are still alive. And the present is untouched by your past and by your future

So, really, past and future are not divisions of time, but parts of mind. Time is the present; mind is the past and future **Mind has two divisions — past and future and time has only one — the present.** That is why mind and time never meet; they cannot meet because mind has no present and time has no past and no future If there is no mind on the earth, will there be any future or past? There will be only present. Flowers, of course, will flower, but in the present Trees will, of course, grow, but in the present. There will be no past and no future. With men, or rather with mind, comes past and future. Really, if you look at a child, he has no past How can he have? That is why he is never burdened, because the past becomes a burden

An old man is always burdened. There is a past, a long past — so many dead desires, so many frustrations, so many horizons never found, so many rainbows just broken. He has a long past and he is just burdened. An old man is always thinking about the past, remembering, going again and again into memories An old man, by and by, begins to forget the future, because now the future only means death and nothing else. So he never tries to look into the future; he begins to look back. A child is always looking forward, never back, because there is nothing at which to look back. For an old man there is only death to look at in the future and nothing else.

A young man is in the present, so a young man cannot understand children and he cannot understand old men. They both look just foolish — both! Children look foolish because they are unnecessarily wasting their time, unnecessarily playing with toys. An old man just looks dead, just worried unnecessarily. A young man cannot understand really because he cannot see what has happened to an old man — that he is now only the past. This happens.

They all think each other foolish. The children cannot understand the young or the old; the young cannot understand the old or the children; the old cannot understand the children or the young. Why? This is because their time sense is different; hence, also their language.

But every young man will become old, and every child will become a young man, and every old man was once a young man and once a child The mind moves and goes on moving. In children it has a vast expanse where to move; with the old mind there is no further expanse where to move. But this is movement of the mind, not of time.

Really, we think that time is moving, but, rather, we are moving! We just go on moving Time is not moving at all Time is the present; Time is always here and now. It has always been here and now, it will always be here and now. But we go on moving. We move from past to future, and for us time is just a bridge to move from the past into future — from one desire to another desire. Time is just a passage for us. **Time is just a passage to move from one desire to another.** If desires cease, then your movement will cease. And if your movement ceases, you will meet with time in the here and now, and that meeting is THE DOOR. That meeting is the door; that meeting is the invocation.

But when the Upanishads say "cessation of the cause", do they mean to say, "Do not desire? It is very natural for our minds to translate things like that. If the Upanishads say "cessation of the cause of all actions", it means a state of desirelessness. Note this:A STATE OF DESIRELESSNESS But our minds will translate it as "Do not desire!" You have missed the point if you translate it as "Do not desire" because even if you do not desire, you WILL desire. Your " Do not desire!" will imply desire You may desire to invoke the Divine, you may desire to be purified, to be pure, to be innocent, childlike, to reach that realm of play, So your mind can say to you that "If you want to enter the kingdom of God, do not desire!"

This is a desire. This is how desire works· "If you want to get into the kingdom of God, if you want Enlightenment,if you want a meeting with the Divine, do not desire". So this is the logic of desire: "Do not do this if you want that Do that if you want that " So when I say "a state of desirelessness" I do not mean a commandment which says, "Do not desire "

Then what do I mean? It becomes difficult, complex to understand. Then what do I mean when I say "a state of desirelessness"? It means to understand desire, to understand the fallaciousness of desire, to understand the absurdity of desire, the futility of it, the nonsense of

it Just understand what desire has done, what desire can do, what desire is doing. Just understand desire, and if you understand it totally you will be desireless. That desirelessness will be just and outcome of your understanding. It cannot be anything out of your action. That "Do not" is again action.

This translation of things creates many unnecessary problems. So I have seen people who say, "Do not be greedy if you want to achieve the Divine," but they never feel that this is greed and a greater one. This is a most extraordinary — greed rare. One wants to achieve the the Divine so one must not be greedy. Then what does greed mean? Not to be greedy means not to desire, not to want. But you are wanting the Divine, *moksha* (liberation) So "do not be greedy. If you want to possess the Divine, then do not possess anything else. Be non-possessive. Renounce if you want to get." This renouncing becomes just a step to get, so it is just a methodology,. But you are for getting.

Really, unless you cease this craving to get, you will never be mature. So look at it in this way: child is born, and the first state of mind is getting. The child is getting everything — milk, food, love, He is not giving anything; he is just getting. This is the most immature state of mind — just getting. And when an old man is also trying to get, he has just remained a immature person. It is alright for a child to be in a constant state of getting; he is getting everything. The child cannot even conceive of what giving means. So when you say to a child "Give your toy to this boy," he cannot even conceive of what you mean. The language is unknown; the language of giving is unknown. He can only get.

So you have to train the child according to his language You have to say, "Give this toy to this boy, and I will give you more love" Now you have to translate even giving into getting. If you do not give, then we will not give you love. So a child begins to learn that if you want to get you will have to give. Giving becomes just a stepping-stone to get more. This is the state of our minds. Always then we remain just immature. We are in a state of getting. If sometimes we have to give it is only for us to get something else.

Purity of heart means quite the opposite of getting — just giving. That is the most mature mind. A child, an immature mind, is always concerned with getting. A Buddha, a Jesus, is always giving. That

is the other extreme — giving not to get something, but giving because giving is play, a bliss in itself. When I say understand desire I mean understand getting and understand giving. Understand that your state is just of getting, getting and getting, and you will never be fulfilled because there is no end.

Understand this: what have you got from this constant eternal getting? What have you gotten? You are as poor as ever, as much a beggar as ever — rather more. The more you get, the more you become a greater begger and the more is the desire to get. So you only learn by getting, by more getting.

Where have you reached? What have you found? What is there which you can Say is the achievement of this constant mad getting? Nothing! If you can understand this, the very understanding becomes a transformation The getting drops, and the movment getting drops a new dimension opens and you begin to give. **And this is the paradox: you do not have anything from getting, but when you give, you get.** But that getting is not concerned with your getting at all The giving itself is a deep achievement, a deep fulfilment

But when I am saying this, I am afraid you may again translate it You may say, "Okay! that If we are to achieve that fifulfilment we must leave this constant desire to get" Understand this; do not translate it. Your mind can distort anything It HAS distorted everything. It distorts a Buddha, it distorts a Krishna, it distorts a Jesus, it distorts a Zarathustra It goes on distorting They say something, you translate it, and then it is something else altogether different, diametrically opposite even.

The understanding of desire becomes desirelessness. The knowing of desire is cessation of desire. So know deeply; understand deeply. Do not take any hurried step, and then a purity is discovered which is always there, which has always been there. The heart is pure already, but only covered with desires, with smoke, and you cannot look deep. This is invocation· if you are pure you have invoked. So **be pure, and the Divine will be invoked.** Nothing else is needed; **not even a belief in the Divine is needed.** You need not believe that there is Divine energy. You need not believe that there is anything. There is no need Just be pure and you will come to know that the Divine is not a belief; it is a knowledge, a knowing

But when I say purity you may again misunderstand me because for "purity" we have very moralistic connotations. We say a man is pure because he is moral, a man is pure because he is not a thief, a man is pure because he is not dishonest, a man is pure because he lives under the rules and regulations of his society. But if the society itself is impure, then by living according to its rules and regulations how can you be pure? And if the society itself is dishonest, then by following it how can you be honest? If the whole foundation and structure is just immoral, then to adjust with it is the most immoral act possible.

So, really, it happens that the more moral a person is, the more he goes against the society because he cannot adjust. A Jesus has to be crucified: he becomes "immoral", but it is the whole society which is really immoral. A Socrates has to be poisoned. Why Because, really, a moral man cannot exist in an immoral society.

And whenever an immoral society pays respect to someone and says he is moral, it means only that he has adjusted and nothing else — adjusted to the society. Whatever the society has said, he follows Really, he may be just dead, he may have no conscience of his own. He cannot assert anything He is not; he just follows He becomes very moral. So by purity we have a very moral connotation.

No, purity means innocence, and all those persons whom we call moral are very cunning. They are not innocent at all, because if you think that to be a thief is bad or to be a thief is not respectable or to be a thief you will have to suffer in Hell or by not being a thief you are going to gain Heaven, then you are very cunning and calculating. You are not a thief because of your calculations and cunningness. And it may be that the person who is a thief and suffering imprisonment is less cunning and calculating; that is why he is suffering. He has become a thief You are more cunning, more calculating, so you are more moral and honest, but not pure.

Purity means innocence. Innocence means a non-calculating mind. I do not mean that one should be a thief How can an innocent person be a thief ? If he cannot calculate, then how can he be a thief ? To be a thief one needs calculation; not to be a thief, one again needs calculation. **An innocent person is neither moral nor immoral. He is just innocent. That innocence is purity.**

Jesus has been condemned because of many things which his society thought immoral A prostitute invites him to come to her home, and he goes And the whole village begins to be filled with rumours: Jesus has gone to a prostitute's home Why should he go? A moral man cant never go to a prostitute's house. And this is what you would have thought also. Why should Jesus go there? What is the need? And not only has he gone, he has remained the whole night He has slept there, and in the morning, of course, whatever can happen in a "moral" village happens. Everyone is against him. Even his friends are not with him now, even his followers have escaped. And the village encounters him and asks him, "Why did you goto a prostitute's house?" And Jesus said, "Who is not a prostitute, tell me? And how do you decide and how do you judge and what are the criteria?"

This is a non-calculating person He says he cannot judge who is a prostitute and who is not He cannot judge! How can he judge and who is he to judge? Here is an innocent man, a pure man. But he is to be crucified because you cannot think that he is innocent, you cannot think that he is pure. How can he be pure when he has slept in a prostitute's house? Our minds are really so immoral and so impure that we cannot even conceive of a different dimension of purity. And this same prostitute is the only one who remains when Jesus is crucified Everyone has left — escaped; no one is there Only this prostitute, Mary Magdalene, is standing there — the only one. No apostle is there; no follower is there They have all escaped because it is dangerous to be there Even they can be crucified. Only this prostitute is standing there And this prostitute helped to take Jesus's body down from the cross.

So it seems pertinent to ask "who is not a prostitute?" And was it good for Jesus to stay with this prostitute or not? Only this poor woman remained with him in the end. What is moral and what is immoral? As far as religion is concerned, innocence is moral and cunningness is immoral To be innocent is enough That childlike innocence is the purity. That purity becomes "*aawahanam*" invocation

We have distorted everything, every word and every word has become just ugly. When you say that someone is pure, what do you mean? Just find out the meaning, and you will find very ugly things By "someone is pure" what do you mean? Innocence? Never, because

innocence can be dangerous! Innocence may not fit into your pattern. Really, it will not fit. How can it fit? You cannot persuade it, you can not force it, you cannot bribe it. And the society depends on force, on bribery, on persuasion, on punishment, on appraisal, on fear, on fear, on greed. So we say, "If you do this, you will get this"

So many have asked Buddha, "If we follow you what will we get?" And Buddha says, "Nothing." So how can you follow this men? He says, "Nothing" We are always out to get something Even from a Buddha, we want to get something — promises. If you promise us this, then we can do this. Then it becomes logical to us, relevant. Buddha says, "Be pure, and you get NOTHING" Then why be pure? Then it is better to be impure At least then we are "getting something." Buddha says that you have not gotten anything. You are only in the illusion of getting, and you will never

So I say just be pure and forget getting, because unless you forget getting you cannot be pure If you have to get something, you have to be cunning and calculating, you have to be violent, you have to be greedy and you have to be always in the future — never here. Then you can never remain at home You are always abroad, somewhere else, always on journey.

To be desireless, pure, is to have a deep understanding of the futility of all that we have been doing, of all that we are. The moment this purity is there, invocation happens Then you have called, then you have asked and invited. Then, in the very deepest core of Existence, your invitation has penetrated. Now, suddenly, you feel that you have been taken over; someone has come into you. Now you are possessed by something else which is more than you Something infinite, something more vital, has come You have been taken over; you are flooded. **For this flooding is the invocation.**

Of course, you have to be open or this flooding will not happen **And an innocent mind is always open; a cunning mind is always closed.** A cunning mind is always in defense. A cunning mind always thinks in terms of enmity, competition, because if you are to get something, you have to be a competitor; everyone is. Everyone is to get, and you are to get also. Then you have to be a competitor, and this is a very tough competition. So you have to be violent, cunning, closed, defen-

sive; you cannot be flooded by the Divine. you are so narrow, so closed, that the flood cannot come to you.

A pure heart, a desireless heart, is not competitive, not concerned for the future, not against anybody, not for anybody with no calculations, with no desire to, with no achieving mind. A pure heart is here and now, open, with no defense When I say with no defense, I mean that even if death comes, you are open. If you are not open for death, you will never be open for the Divine. If you are afraid of death, you will be afraid of the Divine.

But this is strange, because whenever we are afraid of death we always go to the Divine to pray. So all those who are praying in mosques, in temples, in churches, are really not praying: they are just afraid of death and they are making arrangements with the Divine in order that they should not be afraid Their prayer is based on fear, and their gods are just of fear — created out of fear.

If the mind is innocent, you can be like a child playing with a snake Now he is open for both death can come and he is open; he can play with death The Divine can come and he is open; he can play with the Divine Death and the Divine are, in a subtle way, one If you are not open to death, you will never be open to the Divine And a person who is concerned with desires is always afraid of death.

You must see the relationship a person who is concerned with desire is desirous of getting something He is always afraid of death. Why? Because desire is in the future and death is also in the future, and it may be that death comes first and desire will not be fulfilled. Remember this: desire is never in the present: death is also never in the present No one has died in the present. Can you be fearful of death here and now? No, because either you are alive or dead. If you are alive here and now there is no death, and if you are already dead there is no fear. So you can only fear death in the future. Desires have a planning for the future and death may disturb everything. so we are fearful of death.

No animal is afraid of death because no animal has plannings for the future. There is no other reason than this no plannings for the future The future is not so death is not Why be afraid of death if

there is no planning for the future? Nothing is to be disturbed by death. The more you have planned, the greater the plans, then the greater the fear. Death is not real a fear that you will die, but a fear that you will die unfulfilled. It may not be possible to carry desires to their fulfillment, and death may come anytime.

If I am to die unfulfilled, of course, there is fear: "I am as yet unfulfilled. I have not known a moment of fulfillment and death may come, so I have lived in vain. I have been a futility, just a uselessness. I have lived without any fulfillment, without any peak, without any moment of truth, peace, beauty, silence I have just lived in futility, meaning-glessess, and death may come any moment."Then death becomes a fear If I am fulfilled, if I have known that which life can allow one to know, if I have felt that which is really living, if I have known a single moment of beauty and love and fulfillment, where is the fear of death ? Where is the fear ?

Death can come Then it cannot disturb anything, it cannot destroy anything. Death can only destroy the future. Then for me, the future is now nothing. I am fulfilled this very moment. Then death cannot do anything I can accept it **It may even prove to be a bliss.**

So one who is open to death can be open to the Divine. **Openess means fearlessness.** Innocence gives you openness, fearlessness, a vulnerability with no defense arrangements That is invocation.

And if you are just in that moment when even death can come to you and receive it, embrace it,welcome it—then you have invoked the Divine. Now death will never come; only the Divine will come Even in death, death will not be there now—only the Divine

Marpa, a Tibetian mystic, is dying. Everyone is weeping, and Marpa shouts, "Stop! On such a moment of celebration why are you weeping? I am going to meet the Divine. He is just here and new" And he laughs and he smiles and he sings the last song,and everyone goes on weeping because no one can see that the Divine is there. Everyone is only seeing death.

Marpa says, "The Divine is here and now. Why are you weeping? Such a moment of celebration! Such a moment of festivity! Sing and dance and enjoy! Marpa is going to meet the Friend. The

Divine is here just now I have waited long, and now the moment has come. Why are you weeping?" Marpa cannot understand why they are weeping; they cannot understand why Marpa is singing. Has he gone mad? Of course, for us he has gone mad Death is there, and it seems that he has gone mad. Marpa is seeing something else. Marpa was really one of the most open flowering of humankind

When Marpa came to his teacher, the teacher said, "Faith is the key" So Marpa says, "Then give me something to try my faith. If faith is the key then give me something to try my faith." They were sitting on a hill and the teacher said, "Jump!" and Marpa jumps Even the teacher thinks he will die Many, many followers are there, and they just think that he is just mad that they will not even find a piece of his bones

They rush down and Marpa is sitting there singing and dancing. So the teacher asks, "What has happened?" It seems like a coincidence The teacher thinks silently in his mind that it is just a coincidence "It is impossible! How did this happen! It is a coincidence, so I must try him in some other ways" Then many ways are tried.

The teacher tells Marpa to go into a burning house He goes, and he comes out without even being touched by the flames He is ordered to jump into the ocean, and he jumps There are many, many trials, and the teacher cannot now say that this is just a coincidence So he asks Marpa, "What is your secret?" "My secret?" says Marpa "You told me faith is the key, so I took your word for it"

So the teacher says, "Now stop, because I am afraid; anything may happen" So Marpa says, "Now anything can happen because I just took your word Now, if you are yourself wavering, I cannot take it I thought faith was the key, but now it will not work So please do not order me again. Next time I will die, so do not order me again!" This is purity, child like purity In Tibet, Marpa is known as Marpa the Faithful This is just child like faith

So the story is told that Marpa became the teacher of his own teacher, and his teacher bowed down and said, "Now give me the key of faith because I do not have any I was just talking. I have

only heard that faith is the key, so I was just talking Now you give it to me." So Marpa became the teacher of his own teacher.

Marpa's mind is pure, innocent non-calculating There is not a single moment of calculation and cinningness. He does not even see how deep is the abyss. He does not ask the teacher, "Am I to take that what you say literally or is it just a metaphor or are you just saying something in mystical language? Am I to jump, really, or do you mean some inner jump!" With no calculation, no cunningness, he jumps. The teacher says, "Jump", and he jumps; there is no gap between the two. A single moments' gap, and there is calculation. A single moments gap, and you have calculated.

This purity opens you; you become an opening. That is the invocation.

This much for today.



Fourth Discourse

Questions and Answers

Bombay, India, February 18, 1972.

Q. 1. **How is the dead past so dynamic as to compel desire?**

Q. 2. **Why does even a liberated man like Ramakrishna need a desire to exist?**

Q. 3. **Does desirelessness lead to an inactive dullness?**

CHAPTER 4

Questioner :

Last night you said that desires move between the dead past and the imaginary future. Please explain how and why this dead past proves so dynamic and powerful that it compels a person to flow into the process of endless desire. How can one be free from this dynamic past, the unconscious and the collective unconscious?

Bhagwan Shree Rajneesh :

The past is not dynamic at all. It is totally dead But still it has a weight—a dead weight. That dead weight works. It is not dynamic at all. Why the dead weight works has to be understood.

The past is so forceful because it is the known, the experienced. And mind always feels fearful of the unknown, the unexperienced. And how can you desire the unknown? You cannot desire the unknown. Only the known can be desired. So desires are always repetitious. They repeat; they are circular. Every time you move in the same pattern, in the same circle; the mind becomes just a groove of repetitions And the more you repeat a particular thing the more weighty it becomes the groove goes deep

So the past is important not because it is dynamic : it forces you to do something and to desire not because it is forceful, powerful or alive, but only because it is a dead groove And it has been repeated so many times that to repeat it has become easy and automatic The more you repeat a particular thing, the more easy it becomes and convenient The **basic convenience is this : that if you are repeating a thing you need not be aware.** Awareness is the most inconvenient thing If you are repeating a particular thing then you need not be aware You can just be deeply asleep, and the thing can be repeated automatically, mechanically So it is convenient to repeat the past because you need not be aware. You can go on sleeping, and the mind will repeat itself That is why those who say that desirelessness is the state of bliss also say that desirelessness is synonymous with awareness

You cannot be desireless unless you are totally aware. Or, if you are aware, you will find that you are desireless—because desires can have a repetitive force upon the mind only when you are NOT aware. So the more asleep the mind is, the more repetitive and the more mechanical So the past has a grip because it is only a repetition and because it is the known How can you desire the unknown?

For the unknown there can be no desire The unknown is inconceivable. That is why, even when we begin to desire God, we are not desiring the unknown By "God" we must mean something which is known So go deep and find out what you mean by God—particularly your God What do you mean by it? You will find, under the garb of "God", something known, something experienced. It may be eternal pleasure

So so-called religious persons go on saying, "Why you are wasting your life in desires that are momentary? Come to us Here is the fulfillment Here is the possibility to achieve permanent, eternal pleasure " The language can be understood You know the momentary pleasure, you can desire the permanent pleasure

But under the garb of God there is pleasure You may be seeking God only because you are fearful of death Then, under the garb of God, you are really asking for immortality, not to ever die, an eternal life You know this life; that is your experience. Now you want to

make it eternal. So whenever we talk about God, The Divine, liberation *moksha* do not be deceived by the words, because the words may be hiding something totally different. THEY ARE hiding it—because how can you desire the unknown? How can you conceive of it? How can you ask for it?

Really, the phenomenon is quite different. When you are not in desire the unknown comes to you; you cannot desire it. **When you are desireless the unknown comes to you. The state of desirelessness is the opening for the unknown to come.** You cannot desire it because the very desire will become a hindrance. So the mind goes on repeating. It is a mechanical thing. Dynamism is not in the mind. Mind is just a dead, mechanical thing.

Dynamism is in your consciousness, and if your consciousness is identified with the mind then the dead mind becomes dynamic. The dynamism belongs to your energy; it is not part of your mind. You are the dynamism behind it If you are identified with the mind, if you think that you are the mind, then the mind begins to become dynamic If you are not identified with the mind, then the mind is just dead—just a dead weight—just a mechanical accumulation.

It is a long accumulation—from millenia of evolution. Many, many, many lives are accumulated there. It is not only your mind belonging to this life; it belongs to LIFE AS SUCH. It has evolved so it has deep grooves. It is not only that you fall in love. Your father and mother have fallen in love before you. Their fathers and their mothers and theirs before them have all fallen in love The mind has a deep groove for falling in love. So when you fall in love, do not be deceived that you are falling in love. The whole humanity is behind you. The whole humanity has made the groove. It is in your bones; it is in your cells; it is in your very metabolism. Even every cell has a sex part in it, and every cell has a groove and every cell has a mind, memories—long memories, beginningless memories.

So if you are identified with this mind, it becomes a force, a dynamic force. You give the energy and the dead machine begins to move. You pedal it. So remember, energy belongs to you; dynamism belongs to you. Mind is a mechanical thing produced by millenia

of evolution. But it has deep grooves, and if you are identified then you will have to flow through those grooves. There is no escape then.

So the first thing is how not to identify, how to remember constantly that mind is one thing and you are something else. It is difficult; it is arduous. But it is possible. It is not impossible. Even ones, if you have a moment's a glimpse of unidentified Existence, then you will never be the same again. Once you come to know that mind is not the force, that "I am the force and the vitallity comes from me"—even for a single moment, if you have a glimpse of your mastery—then mind will never be master again, and only then you can move into the unknown.

Mind cannot move into the unknown. It is produced by the known. It is a product of the known, so it cannot move into the unknown. That is why mind can never know what Truth is, what God is. Mind can never know what freedom is mind can never know what life is, because intrinsically mind is dead. It is dead—dust accumulated through centuries and centuries—just dust, memory dust.

It seems that mind forces you. It does not force you, really; it only gives you the easiest grooves It supplies to you only the repeated routine tracks, and you fall victim to convenience because to break a new route and to create a new track and to move in a new groove is very difficult and inconvenient. That is what is meant by *Tapa* (austerity) If you begin to move in some new grooves which are not created by the mind but created by consciousness, then you are in *tapascharya*, in austerity. It is arduous.

Gurdjieff had many exercises. One exercise was sometimes to deny the mechanism You are hungry : just deny and let your body suffer. You be just calm and quiet, and remember that the body is hungry Do not suppress it; do not force it not to be hungry. It is hungry; you know. But at the same time you say to it that "I am not going to fulfill this hunger today". Be hungry; suffer! But now "I am not going to move today in this supplied groove. I will remain aloof."

And, suddenly, if you can do this, you begin to feel a gap. The body is hungry, but somewhere there is a distance between you and it. If you try to occupy your mind, then ou have missed the point. If

you go to the temple and begin to do *kirtan* (devotional) singing just to forget the hunger, then you have missed the point. Let your body be hungry. Do not occupy your mind to escape from hunger. Remain hungry, but just tell the body that "Today I am not going to fall into the trap." You remain hungry; you suffer.

There are persons who are doing fasting, but meaninglessly because whenever they fast they try to occupy the mind so that the hunger should not be known and should not be felt. **If the hunger is not felt, the whole point is missed.** Then you are playing tricks. Let the hunger be there in its totality, in its intensity. Let it be there; do not escape from it. Let the fact of it be there, present, and remain aloof and tell the body, "Today I am not going to give you anything". There is neither conflict nor suppression nor any escape.

If you can do this then suddenly you become aware of a gap. Your mind asks for something For example, someone has become angry. He is angry with you, and the mind begins to react, to be angry. Just tell the mind that "I am not going to fall in that trap this time". Be aloof. Let the anger be there in the mind, but be aloof. Do not cooperate. **Do not be identified, and you will feel that anger is somewhere else.** It surrounds you, but it is not in you; it does not belong to you. It is just like smoke around you. It goes on, goes on, and waits for you to come and cooperate.

There will be every temptation. That is what is really meant by temptation. No devil is there to tempt you. Your own mind tempts you, because that is the most convenient way to be and to behave Convenience is the temptation; convenience is the devil. The mind will say, "Be angry." The situation is there and the mechanism is just on. Always, whenever this situation was there you have been angry, so the mind supplies you again with the same reaction.

As far as it goes it is good because the mind makes you ready to do something you have always been doing But sometimes just stand off—off the track, and tell the mind, "Okay, anger is there outside. Someone is angry with me. You are supplying me with an old reaction, a stereotyped reaction, but this time I am not going to cooperate. I will just stand here and observe and see what happens." Suddenly the whole situation changes.

If you do not cooperate the mind falls dead, because it is your cooperation which gives it dynamism, energy. It is your energy, but you only become aware when it is used by the mind. Do not give it any cooperation and the mind will just fall down as if without a backbone—just a dead snake with no life. It will be there, and for the first time you will become aware of a certain energy in you which does not belong to the mind but belongs to you.

This energy is pure energy, and with this energy one can move into the unknown. Really, this energy moves into the unknown if it is not associated with the mind. If it is associated with the mind, then it moves into the known. If it moves into the known, then it takes the shape of desire. If it moves into the unknown, then it takes the shape of desirelessness. Then there is sheer movement—a play of energy, a sheer dance of energy, everflowing energy moving into the unknown

Mind can only supply the known. If you can be detached from your mind, the energy will have to move; it cannot remain static. That is what is meant by energy : it HAS TO move! Movement is its very life. Movement is not a quality of energy; movement is the very life! It is not that energy cannot be without movement—no ! It is the very life. It is intrinsic. Energy means movement, so it moves.

If mind supplies it grooves, then it moves into the grooves. If there is no supply of grooves and if you have just put off the mind, then too it moves, but now the movement is into the uncharted This movement is the play, the *leela,* this movement is creative; this movement is spiritual. And it is desireless. It is not because there is some desire that you move. It is because you cannot do anything else but move. You ARE energy and movement. So see the difference.

When mind works, it works as a dead weight, a mechanical weight, through the past It pushes you toward the future because the past is pushing toward the future The past again projects its own desires. So first understand the repetitiveness of desires. There are not so many desires. Really, there are very few. You go on repeating them. Just count how many desires you have. There are not many; there are very few You might not even be able to find enough to count on your fingers. How many desires do you have? Very few! And,

really, if you look deeply, you may even find only one desire. There are modifications of it, but, really only one desire. And the same desire is being repeated continuously. Life after life it is being repeated; you go on repeating Then it begins to seem, it begins to appear, that you are helpless, that the wheel is moving and you cannot do anything.

It is not so You are helpless only because you have forgotten totally that the energy by which the wheel is moving is given by you. Because of the past, the future is just a repetition. It is the projected past. You again desire the same thing and go on again and again. **That is why I say that past and future are parts of mind, not parts of time. Time is just here and now, the present.** If mind is not working, then energy will be here and now in the moment. It will move because it is energy. But now the movement will be into the unknown The The known is not there at all. Mind is not, so the known is not.

Someone asked Hui Hai, 'How did you achieve? How did you reach?" Hui Hai said, "When I became a 'no-mind', then I achieved. Then I reached."

We are minds. That means we are tethered to the past. If we can become no-minds, that means we will be untethered to the past. Then the moment is free, fresh, and energy moves-not for something but because it is energy. Mind the difference exactly it moves not for something, it moves because it is energy.

A river is moving, and ordinarily we think it is moving for the sea. How can it know? It is not moving for the sea It is moving because it is energy. Ultimately, the sea happens to be there, that is another thing When you move into the unknown, you ultimately reach to the Divine. It happens to be there If your movement is pure, you reach.

The river goes on moving without knowing, without any map. The past cannot supply the map because the river is not going to move on the past tracks again. So every step is into the unknown, and where it is going there is no way to know. It is not moving because of any desire; it is not moving for something. The future is unknown—just unknown, dark. It moves. Why does it move? It moves because it is energy.

A seed is moving, a tree is growing, stars are moving Why do they move? Have they to reach somewhere? No! They move because they are energy. Pure energy is moving Because pure energy cannot do anything else, it moves. So when you become just pure energy, not mind but a no-mind energy, you move. And then every step is into the unknown Then life becomes a bliss It becomes ecstatic because the old is never repeated again Never will the morning be the same again, never will this moment Now it is a sensation, a thrill, every time This thrill creates Meera's dance, this thrill creates Chaitanya's singing. With this thrill, every moment something new is bursting, exploding A Buddha is never bored. He looks fresh.

Maulingputta came to Buddha He was a very inquiring young man, a great scholar, one who knew all that could be known from the scriptures, a great pandit When he came to Buddha he began to ask many questions The second day he again asked many questions, on the third day again Ananda, another disciple of Buddha, was just bored He asked Buddha, "Are you not bored? He is repeating the same questions again and again." Buddha asked Ananda, "Has he repeated? Has he repeated a single question?"

Every moment is so new for a Buddha-conscious mind, for a Buddha-like mind, everything is so new, how can the old question be repeated again? Even the questioner does not remain the same. How can you ask the same question you asked yesterday? Because the Ganges has flowed so much, how can you ask the same question again? you will never again be yourself

And Buddha said, "Even if he is asking the same questions, he is not asking to the same person So how can I say he is repeating? He must have asked to someone else. Yesterday, where was I?" The energy has moved

Someone was very angry and insulted Buddha Then he felt sorry and the next day came to ask Buddha's forgiveness Buddha was just bewildered, and he said, "You are a strange man You insult somebody, then you ask pardon from somebody else" The man said, "What are you saying? Am I strange or are you? I came yesterday and insulted you I felt very sorry and I could not sleep"

Buddha said, "It is because you are still repeating, but I could sleep and now I am a different man. The river has gone. There will never be the same bank again and I will never be the same. So now you are in difficulty because you cannot ask pardon of a man you will never meet. If I ever meet him I will tell him whatsoever you have said to me."

This energy moves into the unknown. It is fresh, young, so a Buddha can never be old The body, of course, can be old, but a Buddha can never be old. He will remain young That is why we have never pictured Ram, Krishna or Buddha as old. They became old, but we have no pictures of Krishna's old age, of Ram's old age, of Buddha's old age, of Mahavir's old age We have no pictures!

It is not that they never became old. The body has to follow the common lot But by not creating pictures of their old age we have meant something more. Really, they were never old because they were so much moving—so much moving and so young For such persons death is not an end Again, it is a further movement, it is not an end at all.

Mind is not dynamic, mind is mechanical. It can become dynamic if you cooperate with it. Do not cooperate with it. Remember your aloofness; create a distance Be aware, and then the mind will be there, but you will be outside.

The English word "ecstasy" is very beautiful and meaningful. You may not even have conceived of what this word means— "ecstasy." It means to stand outside. The word means to stand outside. If you can stand outside of yourself, if you can be outside of yourself, you are in esctasy. Someone has suggested that to translate "Samadhi" as ecstasy is not good because Samadhi does not mean the word does not mean, to stand outside. Really, **Samadhi means to stand inside.** So someone has suggested a new word; he has coined a new word. Instead of ecstasy, he says it is better to translate Samadhi as "Instasy"—to stand inside.

Really, these mean two different things, but in a subtle way they mean the same thing. If you can stand out of your mind, then you will be able to stand in yourself. If you can stand outside of yourself—

the so-called self—then you will be, for the first time, inside. So ecstasy is "instasy" Then you will be in your center.

If you are out of your mind, then you will be centered in yourself So going out of the mind is going into consciousness. That is why mind has to be understood as mechanical, as a mechanism, as accumulation, as the past And once you feel it, you are out of it But we go on, we continue to identify ourselves with it.

Whenever you say that "This is My thought", you are identifying. Change the language, and sometimes it helps very much. If you can only change the language! Language has such a deep grip. Say "This belongs to my past mind", and feel the difference. When you say "This is my thought", you are identified. Say, "This belongs to my mind, to my past mind," and feel how only a change of language creates a distance

For example, we say, "My mind is tense." Then you are identified. We even say, "I am tense" Then there is even more identification. When I say "I am tense", there is no gap. When I say "My mind is tense", there is a small gap If I can say that "I am aware that the mind is tense", then there is a greater gap. And the greater the gap, the lesser will be the tension.

When we say "I am tense", it looks as if someone else is responsible So psychology suggests never to say that "I am tense", because subtly it makes someone else responsible So they say that rather than to say "I am tense", one should say, "I am tensing." Then the responsibility is yours So break the old habits of language, mind, thoughts, and then your energy will move And once the mind is not there you are free for the first time.

Questioner :

Bhagwan, there is a story in the life of Paramahansa Ramakrishna, and we have heard it from you more than once, about his lust for the palate which Sharada Devi told about. Doesn't it indicate that desire is intrinsically united with living life itself?

Bhagwan :

Desire is related with life, but life can be desireless also. But then bodily life will become impossible. Really, desire is the link

between a life and a body. If all the desires drop, then the body cannot continue any more because body is just an instrumentality for desires to be fulfilled. Now biologists say that we have developed the senses because of desires. And if you can desire persistently, then your body will develop new senses.

It is only because of desire that we have eyes. Ordinarily we think that because there are eyes we see. No! Biologists say that because there is a desire to see the eyes develop If the desire is not there to see, then the eyes will just drop The whole body comes into existence because of desires.

Buddha lived forty years more after his Enlightenment There was a question : if desires have stopped totally, then Buddha must die. How is he alive?

The body has a momentum. If you are running and want to stop suddenly, you cannot stop. Your mind has stopped, you have decided to stop, but you will have to run a little more because of the momentum. You have been pedaling a bicycle, and now you have stopped pedaling But the wheels have accumulated momentum. They will run down, but it will take a little bit more time for the bicycle to stop completely. That is why I always say that if the bicycle is going uphill, then it will stop soon. If you have stopped pedaling and the bicycle is going uphill, then it will stop soon, it may even stop the same moment you stop pedaling. But if it is going down hill it may go much longer.

So it is the case that if Enlightenment happens before age thirty five, the body may soon die. If it happens after thirty five, then it is downhill though it may continue more. So a Shankara dies soon. He was just thirty three, and he became Enlightened at the age of twenty. It was rare, and he had to die. He could not complete the thirty-fifth year—the middle. He could not reach even to the middle. If the Enlightenment happens after thirty five, then you are downhill, but the body CAN continue. With desires stopping totally, really, you have stopped being a body. Now the old momentum will work, and it will depend on many things.

Buddha died because of food poisoning. And he could not be cured—not because the food poisoning was so dangerous : it was very ordinary. But he had no bodily link, so he could not be helped.

So now medicine accepts that if you have a lust for life, then medicines will be more helpful If you do not have any lust for life, then medicines may not prove helpful at all.

So now there are many experiments. Two persons are ill, just on their dying beds. One is more serious, and there is no hope for him, but HE is hopeful and he wants to live longer Medical science is not hopeful, doctors are not hopeful, but he himself is hopeful, Another is not in such a serious state. Everyone is just hopeful that he will survive, there is no problem. But he himself is not hopeful He does not want to survive. Suddenly, inside, something has dropped from the body. Now medicine cannot help He will die, and the serious man will survive Medicine can help him **Body and consciousness are related by desires.** That is why, if a person dies without desire, he will not be reborn, because now there is no necessity, no causality, to create a body again.

I have seen one person who cannot go to sleep because he is fearful of death Death may occur in sleep, and what can he do? So he is afraid; he cannot sleep And I think his fear is valid and his fear has a significance because he has no desire to live He is not desireless He has no desire to live! Rather he, has a desire to die. And if a person has a desire to die, he can die in sleep very easily.

You can get up in the morning not only because the morning has come, but because you have something which forces you to get up This person has nothing; nothing forces him to get up. So he cannot sleep because of the fear, and in the morning he does not feel at all like getting up. There is no reason to do so. Still, I say he is not desireless He is just frustrated. All his desires have become frustrated **When all desires are frustrated, you will create a new desire—a desire to die.**

Freud, in his old age, stumbled upon a new thing of which he had never dreamed For his whole life he worked for "libido"—the desire to live He based his whole structure of thinking on this force of "libido"—this sex, this desire for life—and in the end he stumbled upon a second desire. The First desire he calls "Eros" and the second desire he calls "Thanatos" "Thanatos" means death wish, a desire to die. Freud began to feel that if there is no desire to

die, how can a man die? There must be somewhere hidden a desire to die, otherwise, biologists say that the body itself can continue—even forever. There is no necessary reason why a man should die so soon, because the body has a built-in process to renew itself. It can continue renewing, but there are many things to consider.

The body is born, as we have said, because of some desire to live Really, Freud is right. A second desire is needed to complete the circle. A desire must be hidden there to die. **That death desire helps you to die and the life desire helps you to be reborn.** That death desire comes many times to everyone Many times you become suddenly aware of it. Whenever something is frustrated, such as the case of someone having lost a lover or beloved, suddenly the death desire arises and you want to die—not because you have become desireless, but because your most longed-for desire is now impossible. So you begin to desire death.

This difference has to be noted, because many religious persons are really not religious They are only desiring death. They are suicidal It is very easy to change the desire from life to death. It is very easy, because **life and death are not just two things. They are two aspects of one phenomenon,** so you can change.

So, really, it happens that the persons who commit suicide are those who are very, very deeply attached to life, Because they are so much attached to life, whenever they are frustrated they cannot do anything else but commit suicide. **A person who is not too much attached to life cannot commit suicide.** And suicide can be calculated in two ways. It can be long term or it can be short term. You can take poison just now or you can go on slowly dying for many years It depends on how much courage you have.

Sometimes it happens you have no courage to live and you have no courage to die. Then you have to die slowly. Then a long term suicide is chosen. Then one just goes on dropping by and by—dying, dying, dying. Then death is a long, delayed process—by. degrees.

This death wish is also there and there are many things, many implications of it George Bearnard Shaw, in his later life, left city life and went to live in a small village. And someone asked him, "Why have you chosen this village?" He said, "I was just passing

by the cemetary and I came upon a stone on which it was written; This man died at the age of one hundred and ten, and the death was untimely This village is worth living in If people here think that one hundred and ten is untimely, then it is good to be here." And, really, he lived very long.

Psychologists say it is a fixation. If the whole country thinks that seventy is the maximum, then it becomes a fixed attitude. If the country thinks that one hundred is the maximum, then one hundred will become the maximum If the country begins to think as a whole, collectively, that there is no need to die so soon and a man can live three hundred years, if the whole country becomes fixed with three hundred years as the maximum, then the body can live for three hundred years

It is a collective hypnosis because we know a person is going to be old at a particular age. Everyone knows The child becomes aware when one becomes old The young man knows when youth will be gone Everyone knows And it is so known, it is so suggestible, that everyone knows that seventy or eighty at the maximum is going to be the limit We die at eighty because we believe that eighty is the limit If you can change the limit, there is no need to die so soon. Basically, there is no need for the body to die so soon It has a self-regenerating process It goes on regenerating; it can continue. This collective hypnosis and the death wish become conjoined They both become one.

But if life needs desires, then death also needs desires. That is why we never say that Krishna died—never. He entered Samadhi. We never say Buddha died It was Nirvana—deliverance. We never say that they died because really for, them how can death become possible when life has become impossible? Understand the implication if for Buddha life has become an impossibility, then how can death be possible? A person who cannot desire life, how can he desire death? If he has become so desireless that life is impossible, then death will also be impossible So we never say that a Buddha died. We say only that he entered a greater life. We never say that he died

How is it that we die? We die because we live, because we are attached to life We have to be detached from life, broken. When a Buddha lives, he lives as a momentum He is in the car, and the

car is going downhill. Wherever it stops he will not have any grudge, not anywhere. At the very moment the car stops, he will get down. Not for a single moment will he feel something wrong. He will not feel anything is wrong. It is as it should be. He can live as if not living; he can die as if not dying But if you want to continue, then some desire has to be there.

Ramakrishna tried to be alive for some time just to give the message to a right person And he felt that if there is no desire left and no momentum either then the body will just drop. So he cultivated, he created, he forced, a desire to be there. He continuously tried that at least one desire must be alive until the moment that he delivers the message to a right person. It never happened to a Buddha; it never happened to Mahavir. Why did it happen to Ramakrishna?

Really, it is not a question of why it happened to Ramakrishna. It is a question concerned not with Ramakrishna but with our age. At Buddha's time it was never impossible to find persons—never, There were so many, and at any moment the message can be delivered to anyone. But for Ramakrishna it was such an impossibility to find a person. So for the first time, Ramakrishna alone is the man, in the whole history of mankind, who tried forcefully to be alive a little more just to get the right man

And when Vivekanand came to him for the first time, Ramkrishna said, "Where have you been. I have waited so long! I have waited so long!" And when Vivekananda, for the first time, achieved the first glimpse of Samadhi, Ramkrishna stopped him Ramkrishna said, "Now no more, because then you will also have the same difficulty that I have. So just remain here; do not go further Just remain here until the message is delivered. Now I will take your keys with me so you will not have to suffer the same as I have suffered. First I achieved something, then I had to be rooted in the earth. And it was very difficult — VERY difficult So now I will take your keys with me, and these keys will be given to you only before your death — three days before." And Vivekananda remained without the glimpse again. Then he could not achieve this happening, what Ramkrishna had said, became the barrier. He could not cross the barrier. He crossed only before his death — three days before.

Life is desire; The life WE KNOW is desire. But there is another life which is desirelessness — the life we do not know. This life is through body, that life is through pure consciousness — direct and immediate. This life is through body, through mind, through instruments. That is why it is so dim and faint. It is not an immediate thing.

When something reaches you through many mediums, it is distorted It is bound to be You have never seen the light. Your eyes see the light Then the light is transformed into chemicals, into electric waves. You have never seen those electric waves; you have never seen those chemicals Those chemicals carry the message, then they are decoded in your mind. They are just codes. Then they are decoded, and the mind and the mind gives you the message that you have seen the light. And then you begin to say that "I have seen the light; the sun has risen". You have never seen the sun rising. It is just a chemical process that reaches you — never the sunrise Only the picture is again decoded.

Our whole experience is like this — indirect I touch the hand of my beloved, of my lover, of my friend. I have never touched them. I cannot touch because touch remains at my finger tips. And then, through my system, an electric wave comes to my mind. That wave is decoded and I say, "How beautiful!" This touch can be created if my eyes are closed; this touch can be created by a mechanical device. And if the same wave frequency can be created as is created by my beloved's touch, I will say, "How beautiful!"

No touch is even needed if, in the mind, the message carrying system can be stimulated by an electrode. Again I will feel, "How beautiful!" An electrode can just be put into your skull. And if we know what are the frequencies of your experiences when you feel love, what frequency waves you receive, then we push the button and the frequency is created by the electrode in the mind, and you begin to be in love. What frequency do you receive when you interpret anger? The electrode can begin to create the same frequency, and you begin to feel angry. What in life are you living? What have you known? You have known nothing, because everything is through so many mediums that only an indirect message reaches you

There is another life without the body, without the mind. There the experience is immediate, without any medium It is direct; there

is nothing in between. If the light is there, there is nothing in between. Then, for the first time, you are filled with light, not with a coded message. That experience is the experience of the Divine.

I can say it in this way: if you are experiencing Existence through mediums, it is the world. If you are experiencing the Existence without any mediums, it is God. That which is experienced is the same: only the experiencer experiences in different ways

One way is through something else. I give you a message. Then you give it to someone else; then he to someone else. Then it reaches to whomever it was to be given, — to whom it may concern. Then it reaches and it has changed. Every time it is given to someone else, it is changed. With our eyes we do not see alike. We cannot see alike because in a subtle way every instrument is different. So when I see light I feel it in a different way. When you see light you feel it in a different way.

When a Van Gogh sees the sun, certainly he sees it in a different way, because he will become just mad and begin to dance, cry, scream. He will just be mad when he will see the sun. For one year van Gogh continuously painted only sun pictures. He would not sleep; he was just mad. And in Orles the sun is very hot. For one year continuously the sun was beating down on his head, and he was in the field painting — painting for one year continuously. He went mad. For one year he had to be put in a madhouse, and the only reason was that he could not stand so much sun.

But no one goes so mad. He committed suicide, but just before, he wrote a letter. And in the letter he had written, "Because I have painted all the faces of the sun, now there is no need to live. I have painted all the faces possible. I have known the sun in every mood, and now there is no need to live. Now I can drop dead." Certainly he must have seen the sun in a different way. No one goes so mad after the sun. Why this madness?

He must have had a different message system. And now psychologists say he must have had some different chemicals, built-in chemicals, within him. It is possible that soon we will come to a conclusion that poets have a different quantity of certain chemicals, and only because of that they begin to be mad after flowers, after clouds. For all others

it is just nonsense. It is all right that there is a flower, but it is nonsense to go on painting it, creating poetries and living for it. Certainly something like LSD must be a built-in chemical. A dancer has a different chemistry. It seems that the bio-energy works in a different way.

So when I say that life is bound with desires, I mean this life, not THAT life. This life is bound with desires So the more desires you have, the more you will have the feeling of this life. That is why those who are after desires, running and running, seem to be very much alive. You say that they are very much alive. What are YOU doing! Run! Everyone is "so alive"! Are you just dead?

But there is another life also — greater, deeper, more vital, more immediate and direct We have a word for it, *Aparoksha nubhuti* — immediate experiencing God must be seen but not by eyes He must be heard but not by ears He must be embraced but not by the hands, not by the body. But how can it happen?

We know only two things — a life of desires and a death of desires. We do not know another dimension — desireless life and desireless liberation. But if we become aware of the very mechanism of desire we can create a gap. And the moment the gap is created, the life begins to move into another life

Questioner:

With growing desirelessness, sometimes the person becomes outwardly inactive Is it lethargy and dullness? Why does it happen?

Bhagwan:

Many things are possible and it will depend. Certainly many desires will drop and many actions also. Those actions which were just caused by desire will drop. If I was running for a particular desire, how can I run if the desire has dropped? My running will stop At least the same running on the same route will stop. So when a person becomes desireless, at least for an interim period, for an interval and how long it will depend on the individual, he will become inactive. The desires have dropped and all the actions that he had been doing were concerned with desires, so how can he continue? Desires will drop.

But by his dropping of desires and actions energy will be accumulated, and now energy will begin to move When it moves, how it moves will vary from individual to individual, but now it will move. There will be a gap, an interim period, an interval. This I call a pregnancy period. The seed is born, but now it will gestate at least for nine months. And it may seem strange, but it happens This nine-month period is meaningful. Near about this, eight months or ten months will be the interim period and you will just become inactive. This inactivity will also vary. Someone may become so inactive that people may think that he has just gone into a coma. Everything stops.

For Meher Baba it happened like that. For one year he was just in a coma. He could not even move, his limbs. Action was far off and he could not even stand up because even the desire to stand had gone. He could not eat and had to be forced. He could not do anything. For one year continuously he just became helpless — a helpless child. This is a pregnancy period, and then, suddenly, a different man is born. The man who came to be inactive is no more. A new energy was there — energy that had been accumulated.

Lives and lives of dissipated energy create this gap. Otherwise you do not have enough energy. When desire is not there to invoke, provoke, stimulate, you just drop. Your energy is not really energy but just a pushing and pulling. Anyhow , you go on running because the goal seems just nearby. A few moments more and "you will reach". You pull yourself on; somehow you carry yourself and run.

But when the goal has dropped, when there is no desire, you will drop. An inactivity will be there. If you can be patient in this inactivity period, you will be reborn. Then energy will begin to move without desires. But I say it depends. It may happen suddenly as it happened for Meher Baba. It was a sudden case.

It happened in Bombay. It happened by a kiss from an old lady, Babajan. Meher Baba was just passing, coming back from his school. Babajan was an old Sufi mystic, an old lady, who just sitting under a tree for years and years and years.

Meher Baba was just coming, and Babajan called him. He knew this old lady. She was sitting for years under the tree, and he had pased by that street daily on his way toward his school and toward his home.

She called and he came near. She kissed him, and he dropped as if dead just there Then he had to be carried.

For one year continuously the kiss remained on him and he was in a coma It may happen suddenly like this. This was a great transfer, and Babajan died afterwards because she was just waiting for this moment to give someone the whole energy. This was her last life, and there was not time enough even to explain what she was giving And also she was not the type to have explained. She was a silent mystic. She had not touched anybody for years She was only waiting for this moment So when she was to kiss the whole energy would be transferred in a single transfer Before this, She had not even touched anyone. So this touch was to be total

And this child was simply unaware of what was going to happen He was ready; otherwise this transfer was not possible But he was not aware He had worked through his past lives and was just coming up. He might have become aware later on, but just now he was completely unaware This happened so suddenly that he had to go again into a second pregnancy For one year he was as if not Many medicines were given, many, many doctors and physicians tried to help, but nothing could be done And the woman who could do something, she disappeared; she died After one year he was a different man — totally different

If it happens so suddenly, then it will be a deep coma. If it happens through some exercises, then it will never be so deep a coma. If you are doing awareness exercises, meditation, then it will never happen so suddenly It will come so gradually, so gradually, that you will never even become aware of when it has happened By and by, inactivity will be there. Then everything inside will have changed very gradually Then desire will drop, activity will drop, but no one will ever feel that you have been lethargic or that you have become inactive This is the gradual process So those who follow yoga or any method will not feel the suddenness

There are also methods in which sudden happenings become possible, but one can be prepared. Babajan never prepared this boy; she never even asked his permission. It was a one-way affair. She just transferred the energy

Zen monks also transfer, but before transfering they prepare the ground. A person can be made ready to receive the energy, but then this reaction will not be there. He may feel leghargy for some days, for some months, but no one will feel outwardly that on the inside everything has become inactive. But the at needs preparation, and that can happen only in a school. And when I say 'school", I mean a group working. Babajan was alone She never made anyone her disciple. There was no school, there was not a following in which she could have prepared anyone. And she was also not the type She was not the teacher type; she could not teach. But she had to give to someone, to whomsoever would pass at a time when she would feel that "Now is the moment and this one will be able to carry it."Then She could just deliver it.

So it depends Inactivity is bound to be there — more or less — but it will be there, an inactive period will be there. And only then can you be reborn, because the whole mechanism has to change completely. The mind drops, old roots drop, the old habits drop, the old association of consciousness and desires — consiousness and mind — drops; EVERYTHING OLD drops and everything has to be new.

A Waiting is needed; patience is needed. And if one is patient, one has to do anything. Just to wait is enough. Then the energy begins to move by itself. You just sow the seed and then wait Do not be in a hurry; do not go every day to pull the seed out and see what is happening. Just put it inside and wait. The energy will take its own course. The seed will die and the energy will sprout and will begin to move. But do not be impatient. One has to wait,

And the greater the seed, the greater the possibility — the potentiality of the tree that is going to be, the more will be the waiting. But it comes It comes! The deeper the waiting, the sooner

This much for today.



Fifth Discourse

Bombay, India, February 19, 1972

A STILL MIND: THE DOOR TO THE DIVINE

Third Sutra, Sanskrit Text

निश्चल ज्ञानं आसनम्।

(Nishchal gyanam asanam.)

English Translation:

"Non-wavering knowing is '*Asana*' the posture"



CHAPTER 5

Man is neither a body nor a mind, alone. He is both. Even to say that he is both is wrong in a way because body and mind are separate only as two words. Existence is one. Body is nothing but the outermost core of your consciousness, the grossest expression of consciousness, and consciousness, on the other hand, is nothing more than the most subtle body, the most refined part of the body. You exist in between.

These are not two things, but two ends of one thing. So whenever knowing becomes non-waiting, body is also affected, and non-wavering knowing creates a non- wavering body. But the vice versa is not true. You can impose non-wavering on the body, but the knowing will not become non-wavering. It can help, but very little; it can be helpful, but not much.

Body posture became very much important because we are body oriented. Even those who say that we are not bodies think in terms of body. Even those who say that we are not bodies, their thinking, their minds, remain tethered to the body. Even they begin with body postures. "*Asana*" means giving your body a posture in which your body becomes non-wavering — still. It is supposed that if the body is still, then the mind will go into stillness.

This is not true The contrary is true! **If the mind becomes still then the body becomes still.** And then a very mysterious phenomenon happens. if the mind is still you can go on dancing, but your body body will remain "still". And if your mind is not still you can be just deadlike, but still the body will be wavering, because the mind's wavering creates subtle vibrations which come to the body, and the body goes on wavering inside Try it: you can sit just like a statute, dead, stonelike Close your eyes and feel Outwardly, no one can say that your body is wavering, but inwardly you will know that it is. A subtle trembling is there Even if it cannot be detected from the outside you can feel it from the inside

If your mind is totally still, then even if you are dancing you will feel from inside that the body is still **A Buddha is still even when he is walking, and a non-Buddha is not still even when he is dead.** The vibrations come from your center They originate from you and then they spread toward the body. The body is not the originator, it is not the source, so you cannot stop them from the periphery. You can impose, you can practise, but inside there will be turnmoil, and this imposing will create conflict more than stillness.

So this sutra says that to practise meditation posture — a still posture — is needed But what do we mean by a posture? This sutra says that "a non-wavering knowing" is the posture If the mind is non-wavering, then you are in the right posture In that right posture everything can happen.

So do not deceive yourself by creating bodily imitations. You can create them, that is very easily. To impose a stillness on the circumference, on the periphery, is very easy. But that is not YOUR stillness. YOU remain in turmoil, YOU remain wavering. The waves must stop coming from the center.

What is this non-wavering knowledge? It is one of the deepest secrets To understand it we will have to go deep into the very construction of mind, so let us begin: mind has many types of thoughts. **Every thought is a wavering, every thought is a wave.** If there are no thoughts, then the mind will be non-wavering A single thought, and you have trembled A single thought, and you are not still And a single thought is not a single thought it is a very complex phenomenon. A single thought is created by many waves A single word even is

created by many waves So a single word is created only when many waves are there in the mind, and a single thought has many words. Thousands and thousands of ripples create on thought.

Thought is the outermost, but waves have preceded it. **You become aware only when waves become thoughts because your awareness is is so gross.** You cannot be aware when waves are pure waves still in the formation of becoming a thought The more you will become aware, the more you will feel that thought has many layers. Thought form is the last Before thought there are seed waves which create the thought, and before the seed waves there are deep roots which create seeds

Seeds create thoughts. At least three layers are very easily visible for a conscious mind. But we are not conscious; we are asleep. So we become aware only when waves take the grossest form — thought. As far as we know, thought seems to be the most subtle thing. It is not. Thought really has become a thing. When there are pure waves you cannot even detect what is going to happen, what thought is going to be created in you. So we become aware only when waves become thoughts. A single thought implies thousands of waves. So we can conceive of how much we are wavering. There is continuous thinking — not a single moment of no thought. One thought is followed by another constantly without any gap So we are really a wavering, trembling phenomenon ?

Soren Kierkegaard has said that man is "a trembling"— just a trembling and nothing else. And he is right in a way. As far as we are concerned. man is a trembling. A Buddha may not be, but then a Buddha is not a man. This thought process is the process of wavering. So non-wavering means a no-thought state of mind

Really, the sutra says "non-wavering knowing". Not even mind is mentioned So first, three layers of mind have to be distinctly understood. One is the conscious mind, and one type of thought belongs to the conscious level. These thoughts are the least important They constitute moment-to-moment reactions, reflexes.

You are on the road: a snake passes and you jump. The snake gives you a stimulus, and you respond. So one type of thought is like this: an outer stimulus and a response from the periphery. Really,

you do not think; you just act. The snake is there: you act. You become aware and you act. You do not go inward to ask what to do. The house is on fire and you run. This is a peripheral reaction. So one type of thought is the moment-to-moment, reflex type. Even a Buddha has to react in this way. This is natural. Nothing is wrong with it. If you react moment to moment nothing is wrong; but with the mind, that is not the only layer.

Then there is a second layer. This second layer is the subconscious. Religions call it "conscience". Really, this second layer is created by the society. It is a society IN YOU. Society penetrates into everyone because society cannot control you, unless it penetrates into you. So it becomes a part of you. The upbringing, the education, the parents, the teachers — what are they doing? They are doing one thing: they are creating the subconscious mind. They are giving you thoughts, structures, ideals, values. These thoughts belong to the second layer. They are helpful, they have their utility, but they are harmful also. They are instruments to move easily and conveniently in the society. But they are barriers also.

This second layer has to be understood more. This second layer consists of inner ideas, fixed ideas, fixations. So whenever your peripheral mind is working moment to moment, it is not pure. Only a child is pure, innocent, and he is working moment to moment. There is no subconscious to interfere.

You are not working moment to moment. The subconscious is constantly interfering. It is giving you choice of what to choose or what not to choose. Every moment it is making you narrow. Of many things you become just unaware because of the subconscious. It will not allow you to be aware of everything. And about many things you become too much aware because this subconscious mind force you to be aware of them constantly.

Every society creates a different type of subconscious, so, really, one's being a Hindu or a Christian or a Jain belong to the subconscious mind. As far as the peripheral mind is concerned, everyone reacts in the same way. It is natural. But **the subconscious mind is not natural. It is a social product,** so we behave in different ways. You see a church. A Hindu can pass without even being aware that there is a church. He need not be aware. But a Christian cannot pass without becoming

aware that there is a church. He may even be anti-Christian, consciously he may even be like Bertrand Russell who could write a book called Why I am not a Christian", but he will become aware. The subconscious is working there.

A. Brahmin, he can intellectually understand that the problem of "Untouchability" is just violent, cruel, and intellectually he can think that this is not good. But this is the conscious mind. The subconscious is working there. If you ask him to marry a *Sudra* (low cast) girl, somewhere he is deeply struck. He cannot conceive of it. Even to eat with an "Untouchable" becomes difficult. Intellectually he understands. Nothing is wrong there. But the subconscious goes on projecting and pushing, and he cannot react naturally. The subconscious distorts, perverts.

This subconscious is constantly supplying you with many ideas which you think are your own. They are not. They have been fed to you just like a computer is fed. You can get information out of a computer only if you have previously fed it. The same is the case with man also, with mind also,. Whatsoever is coming out it the result of what has been fed in before. Everything has been fed. This is what we mean by education, the so-called education: feeding information. Everything is ready in the unconscious every moment. It is so ready, really, that even when you do not need it, it comes up. It constantly overfloods your mind and it becomes a constant wavering, a constant trembling. This subconscious mind is the root cause of so many social evils.

Really, the world could be one if there were no subconscious mind. Then there would be no distinction between a Hindu and a Mohammedan. The distinction is of the subconscious feeding, and it goes so deep that you cannot even feel how it works. You cannot go behind it. It goes so deep that you always remain in front and you feel helpless. But the society is also helpless. It is a substitute — a poor substitute, but a substitute.

Unless man becomes totally aware, the society cannot dispense with the subconscious. For example, if a man becomes totally aware he cannot be a thief. But man, as he is, is not aware at all, so society has to create a substitute for awareness: it must put a strong suggestion inside that theft is bad, evil, sin, that you must not be a thief. This

idea must be put deep in the subconscious so that when you begin to think of theft the subconscious comes up and says, "No, this is sin," and you are stopped

This is a social substitute for awareness. And unless man comes to awareness the society cannot dispense with the subconscious, because it has to give you some rules Unless you are so aware that rules are not needed at all, the subconscious will have to be maintained

So each society has to create a subconscious. And **I call that society good** — mind it, I call that society good — that **creates a subconscious which can be dispensed with very easily,** and I call a society bad that creates such a subconscious which cannot be dispensed with, because if it cannot be dispensed with then it becomes a hindrance when you try to aware And, really, no such good society exists at present which gives you a dispensable subconscious, which give you a subconscious as a utilitarian instrument so that the moment you become aware you can throw it

To me, that society is good and religious which gives you an inherent freedom with the subconscious But no society gives it, so no society is religious, really Every society is totalitarian, and every society takes your mind in such a way that you become just on automata And you go on thinking and deceiving yourself that your thoughts are yours They are not Even the very language we use is contaminated, the words we use are contaminated We cannot use a single word without the subconscious being there. It comes suddenly.

Society uses it very cunningly, and then your reactions, your reflexes, are not spontaneous You are parking on the road, and you see in the distance a woman coming out of a shop Your mind begins to feel and say that she is beautiful, and suddenly you recognize that the woman is your sister. Now, suddenly, she is not woman at all. What has happened? The word "sister" has come in. Now she is not a woman at all! And with the word "sister" the subconscious has many, many deep associations

Suddenly something has happened What has happened? The woman is not a woman now because "a sister is not a woman". How can a sister be a woman? Nothing has changed outwardly, but a word has dropped in Then you recognize that you have been deceived by the dress: she is not your sister Again something else comes up: she

is not your sister. Now she becomes again beautiful. How can a sister be beautiful! And when you say "beautiful", you mean now you are sexually interested. Now she can potentially be a sexual object. The possibility grows.

Even the words we use are loaded with the subconscious. That is why in India, in hospitals for nurses, we use the word "sister"—just so that they cannot be made objects for sexual interest. Otherwise it will be difficult for them and more difficult for the patients. Constantly, nurses are moving here and there. If they constantly become sexual objects, then it will be difficult for the patients also. So we just play a trick: we call them sisters. The moment they are sisters they are not women. The very word is loaded

This subconscious mind is constantly working day and night. The mind's working is double One working belongs to your conscious mind It is concerned with how to control the subconscious consciously, constantly. Then the subconscious is controlling the conscious mind. It is working to control your reactions, your actions, your reflecxs, everything Whatsoever you are doing "must be controlled"! This is the society's grip on you. You are just moving in society's hands. No value is yours How can it be? How can a value be yours when you are not at all aware? Only awareness can give you atuthentic, individual values.

These societal values are supplied. If the society is vegetarian, then you have vegetarian values If the society is non-vegetarian, then you have non-vegetarian values If the society believes in this, then you are a believer. If the society does not believe, then you are a disbeliever. But YOU are not only society is there. This is a double control: **one control is on your conscious mind, your behaviour.** Another control is more deep and more dangerous, and that **is the control on your instructive nature.** The first mind Part of the mind is conscious, the second is subconscious. The subconscious is created by society. And the third is the instinctive which is given by biological nature, which you really are biologically, which you are born with That is a third part, the deepest: the biological instinctive nature.

This second — the subconscious mind — is controlling outward behaviour and also controlling inward instincts so that nothing should be allowed to come up to the conscious mind from your instinctive nature if society is against it. Nothing should be allowed to come up,

even up to your consciousness. So this subconscious creates a great barrier for the instinctive nature. For example, sex is an instinct — the deepest — because without it life cannot exist on earth. So life depends on sex. Thus, it is not easily dispensible. Obviously, it must not be; otherwise life will become just impossible So it has a deep grip.

But the society is anti-sex. It is bound to be. The more a society is organized, the more it will be anti-sex, because if your sex instincts can be controlled then everything can be controlled. And if your sex instints cannot be controlled, then nothing can be controlled. So it becomes a fighting ground. So you must be aware that whenever a society becomes sexually free, that society cannot exist. It will be defeated. When Greek culture became sexually free, Greek civilization had to die. When Roman civilization became sexually free, then it had to die. Now America cannot exist any more America has began to be sexually free The moment a society becomes sexually free, the individual is not in its grip. You cannot force him.

Really, unless you suppress sex, you cannot force your youth to war. It is impossible. You can force your youth into war only if you suppress sex So the hippie slogan is really meaningful· "Make love, not war!" So society has to suppress the deepest instinct. Once it is suppressed you can never rebel.

So many things have to be understood about it. Children, when they mature sexually, begin to be rebelious — never before. The moment a boy is mature he will begin to be rebellious against his parents, but never before — because with sex comes individuality, with sex he really becomes a man, but never before. Now he is independent. Now has the initial energy with him, because he can propoagate, he can reproduce. Now he is complete.

At fourteen, a boy is complete, a girl is complete They can be independent of their fathers and mothers, so rebellion begins to take shape. And if the society has to control them, sex must be suppressed, becuase we have not been able yet to create a society in which freedom frredom is not against all, in which one individual's freedom is not against all We have not yet been able.

We are still primitive — not yet civilized, because a society can be called civilized and cultured only when each individual grows to

his total potentiality — is not suppressed. But politics will not allow it, religions will not allow it, because once you give total freedom to instinctive nature, then churches and temples and the so-called religious "business" cannot continue. Religion will be there more authentically, but religions cannot continue: because if you cannot create fear, then no one will come to this religious "business".

People come because of fear. And if you suppress their instincts, they become fearful — fearful of themselves A child feels existential fear for the first time when his sex is suppressed. He becomes guilty. He begins to feel that something is wrong, and he begins to feel also that "No one has this evil that I am having inside. I am guilty." You create guilt, then you can control. Then he becomes inferior inside — afraid. This fear is then exploited by religious heads, by political leaderships because they all want to dominate

You cannot dominate only when people are fearful How can you create fear? If you can convince them that something which is constantly within is sin, they will be fearful. They will be fearful! Every time that sex will be there, they will become afraid—afraid of them selves and guilty. They cannot enjoy anything then. Then the whole life becomes a frustration. Theh they go on seeking somewhere for for help, guidance, for someone to take away their responsibility, for someone who will lead them to Heaven, someone to protect them from Hell.

This third, instinctive layer is the unconscious. The subconscious is controlling it every moment—EVERY MOMENT! And it controls so fanatically that everything is destroyed or at least distorted. We never feel from the third layer what real instinct is We never feel! Everything is distorted. From this subconscious mind—the layer which is the most suppressed, the most distorted, the most destroyed—come all the miseries. All the miseries, all the paranoia, all the schizophrenia, all mental diseases, they come from this layer.

These three—conscious, subconscious and unconscious—these are three types of thoughts. The deeper the layer from where the thought comes, the more irrelevant it looks. So if you just write down your thoughts as they happen, you will feel that you are just mad. What is going on in your mind! What type of thinking is going on! Most of it looks irrelevant. It is not. It is relevant, only with missing links, because the subconscious will not allow everything to come up. Something escapes and comes to the mind and the gaps are there.

That is why you cannot understand your dreams, because even in dreams the subconscious is always alert not to allow everything and the unconscious has to try symbolic routes. It has to change everything just to escape the censor of the subconscious. So it goes on giving you messages in symbolic, pictorial forms.

Your mind is flooded · first, with outward reactions and reflexes which are natural, second, by subconscious thoughts which have been produced by the society; and, third, by the instinctive nature which has been totally suppressed These three constantly flood the mind And because of these you are constantly wavering—constantly wavering and trembling You cannot even sleep Dreams will continue; that means mind will continue warveing For twenty four hours the mind is just a mad thing going round and round and round.

In this state of affairs how can you be still? How can you attain the posture, the non-wavering mind? How can you achieve it? And when the *rishi* (the sage of the Upanishad) says that non-wavering knowing is the posture, the right posture, he means that unless these layers are broken and the contents released, you will never be in a state of pure knowing The mind will not be cleansed;—you will not attain the purity of perception So what to do? What to do to achieve this non-wavering knowing? Three things : one, whenever you are living moment to moment, do not allow your subconscious to constantly interfere Sometimes just drop the subconscious and live in the moment It is not always needed.

Sometimes IT IS needed. When you are driving, the subconscious is needed, because the skill of driving becomes a part of the subconscious That is why you can talk and you can smoke and you can think and you can drive. The driving is now not a conscious effort. It has been taken over by the subconscious So it is good to use it whenever it is needed But when it is not needed just drop it without ʎue murmur,—put it aside Put it aside and be in the moment.

There are many moments when the subconscious is not needed, but only because of old habit you go on using it. You have come back from your office and you are sitting in your garden Why needed should the subconscious come in now? You can listen to the birds just as you once listened when you were a child without a subconscious. Relax in these moments, and just be there near the Reality. Do not

allow your sub-conscious mind to come in. Just put it aside! Play with children. Put the subconscious aside.

A father who cannot play with his children as their equal cannot really be a right father, because no communication is possible unless you are equal to them. A mother cannot really be a mother unless she can become a child again with her child. Then there is a rapport. Then both become equal. Then there is a friendship. Then a different quality of love comes in. So, really, a child never feels independent, free, at liberty with his parents—never! He begins to feel freedom for the first time when he goes to his chums and not with his parents. So remember constantly that **whenever you can relax your subconscious, then relax it. It is not needed to be there every moment.**

There are many moments, but you will not relax it even in your bed. You have gone to sleep, and it is working. You want to sleep, and it will not allow you. It says, "I am to do much work." It goes on thinking, it goes on working. You can put out the light. That means you stop the first, the peripheral mind. Now there will not be any light; you will not be able to see You can close the doors; now there will be no noise, no sound. You have completely closed yourself off from outside stimuli. That means that now you need not react. So the first layer of the mind is relaxed.

But what to do with the second layer? You put out the light, close the doors, close your ears, close your eyes, but it goes on working because you have never allowed it not to work. And, really, a man is not the master of his mind unless he achieves this : that when he wants to work with the mind he works with it and when he doesn't want to work with it he doesn't. And the second capacity is the greater: remember this.

Leih Tzu was asked by a Chinese Emperor, "I have heard many, many miracles about a particular saint. I have heard that he can walk on water that and he can fly in the sky and that gravitation has no effect on him and he can produce things from out of the blue. So I want to ask you, Leih Tzu, can your master Lao Tze also do such miracles? " Leih Tzu said, "Yes, he can do them. He is capable of doing any miracle." Then the Emperor said, "But I have never heard that he has even done any. Why is he not doing them?" Leih Tzu

said, "He is also capable of a greater miracle. That is, he is capable of not doing also. He is capable of doing a miracle, and he is even capble of not doing it."

And the second is greater, because to do a miracle is, of course, a power. But when you have the power, then not to use it is a greater power. And it is really impossible The second miracle is, Really impossible! And because of that second miracle Buddha never did any, miracle, Mahavir never did any miracle—because of that second capacity. That is greater.

But you think that a miracle is a miracle. If you can be in a non-thinking state, it is a greater one. It needs only the breaking of an old habit But you have never tried it. You have used your subconscious constantly Your subconscious mind does not have many moemory of when you have allowed it not to work So the first thing to do is to allow your subconscious mind to be put aside sometimes. Do not use it, and soon you will have a less wavering mind. You can become capable of this and it is not difficult You must only become conscious of your subconscious workings. Just relax sometimes and tell your subconscious mind to stop

One more thing to remember . never fight with it; otherwise you will never be capable of this non-weavering Never fight with it, because when a master begins to fight with his servant he accepts equality When the master begins to fight with the servant he has accepted him as the master. So please remember, **never fight with the subconscious mind; otherwise you will be defeated.** Just order it, never fight And know the difference—what I mean when I say just order it. Just say to it, "Stop!" Never fight with it This is the mantra, and the mind begins to follow it. Just say, "Stop!" Nothing more, nothing less. Say "Stop!" totally and begin to behave as if the mind had stopped. And soon you will become capable. And you will be just wonder-struck at how this mind stops just by your saying "Stop!" It is because mind has no will.

You might have seen someone in a hypnotic trance. What happens? In a hypontic trance, the hypnotizer goes on simply giving orders and the mind follows—the man follows. They are absurd orders, but the man follows The hypnotized subject follows them.

Why? Because the conscious mind has only been put to sleep, and the subconscious mind has no will of its own. Just tell it to do something and it will do it. But we are not aware of our own capacity so, rather than ordering we go on begging or, at the most, we begin to fight.

When you fight you are divided. Your own will begins to fight with you. The subconscious mind has no will at all. So if you want to stop smoking, do not try. Just order it to stop. Do not try at all. If you fall into the trap of trying you will never win, because you have accepted something which is not there You just say to the mind, "Now stop this very moment," and soon you will become aware that things begin to happen. It is natural. Nothing is strange about it; it is just natural. You have to be aware; that is all. So **just put that subconscious mind aside and begin to live in the moment.**

And there is a second thing that you have to do . when you have become capable of putting the mind aside whenever something from outside is working as a stimuli then, try the other way : when some instinct is coming up, just put the subconscious mind aside. It will be a bit difficult, but to achieve the first thing will not be difficult at all. Just see now that again sex is coming up or anger is coming up. Then just say to the subconscious mind, "Now let me face it directly. Do not come in. Let me face it directly! You are not needed." Just order the mind, and face the instinct directly. And once you begin to encounter your own instincts directly, you will be the master without the need of any control.

When you need control, you are really not the master. A master never needs control. If you say that "I can control my anger", you are not the master, because a controlled thing can erupt any moment and you will remain constantly in fear of that which you have controlled. There will be a constant fight. In any weak moment you will be defeated So, please, do not control Be a master; do not control. These are two completely different dimensions

When I say be a master, this **mastery comes only when you encounter your nature, your biological nature, AS IT IS, in its purity.** I wonder, have you ever seen your sex in its purity without moral teachings coming in, without the gurus and *mahatmas* (moralists) dropping in, without the scriptures? Have you seen your sex instinct in its purity, in its pure fire? If you have seen it, you will become the master of it.

If you have not seen it, you will remain a cripple, you will remain a defeated one. And howsoever you try to control, you will never be able to control it. It is *impossible.*

Control is impossible, but mastery is possible. But mastery has a different root. Mastery **comes from knowledge, control means fear.** When you fear something you begin to control. When you know something you become the master; there is no need to control. And knowledge means direct encounter. Instincts should be known in their purity. Drop the subconscious, because it is a constantly disturbing factor It goes on distorting things. It will never allow you to see things as they are It will always put the society in between, and you will look at them through the society and see them as they are not. And, really, this is the miracle of the subconscious mind, that if you look through it things begin to become as you see them. The subconscious mind can impose any colour, any shape on things.

Just put it aside, face your biological nature directly. It is beautiful; it is wonderful Just face it directly. It is Divine. Do not allow any moralistic nonsense to distort it. See it as it is.

Science observes things and the basis of their observation is that the observer must not come in. He must remain just an observer. And whatever the thing reveals should be allowed. The observer must not come in to disturb and destroy or distort or give a shape or a colour. A scientist is working in his lab : even if something comes up which disturbs his whole concept, his whole philosophy, his whole religion, he must not allow his mind to come in He must allow the truth to be revealed as it is.

The same is for inner working, inner research. Allow your biological nature to reveal itself in its pure being. And once you know it, you will be the master, because knowledge means mastery, knowledge means power. Only ignorance is weak. And through control there is no knowledge, because the whole concept of control has been brought in by the subconscious, by the society.

So if you can do two things with your subconscious : one, allowing the fact of the outer Existence to come to you directly and then, two, allowing the "Facticity" of the inner Existence to be realised in its purity, in its innocence, then a miracle happens It is a miracle!

And that miracle is this : that the subconscious and the unconscious drop. Then the mind is not divided into three Then mind becomes one That oneness of mind, that undivided oneness, is what the Upanishads call "the knowing", because even the knower is not there. When these three divisions have dropped, when even this division of the knower is not there, then only pure knowing, only mirror like knowing remains. With this knowing you have two centers; one, the outside periphery where you unite with the universe; and another, the inside where, again, you unite with the universe And this knowing joins both the inner and the outer—the *Atman* (individual Self) and the *Brahman* (Cosmic Self).

This pure knowing is without any trembling. This pure knowing is the posture, the right posture, in which Enlightenment happens, in which Realization happens, in which you become one with Truth. This is the door. But **how to reach?** It is not simply a theory, not a theoretical statement at all. It is just a scientific procedure; it is a process. **Do something to dissolve the divisions of the mind.** And if you want to do something to dissolve the mind, concentrate on the subconscious, the middle portion of the mind which is the society. Drop it!

It is, of course, necessary in order for a child to be brought up in a society. It is necessary! So the usbconscious is a necessary evil; the society has to teach many things. But they should not become fetters. That is why I say that a better society, a real, moral society, will also teach, side by side, how to break this subconscious A better society will give its children a subconscious with a conscious methodology of how to drop it when it is not needed and how to be free of it.

It is needed up to the point when you become aware, when you achieve an awakened state of mind Until then, it is needed. It is just like a blind man's staff But a staff cannot substitute for eyes; it is just for groping in the dark. But a blind man needs it, and it is helpful. But a blind man can become so much attached to his staff that when his eyes are healed and he begins to see he still cannot throw away his staff and he goes on gropping Because gropping is easier when the eyes are closed. he remains with closed eyes and goes on gropping with his staff.

This subconscious is like a blind man's staff A child is born, but he is not born aware. The society has to give him something so

that he can move and grope—some values, some ideals, some thoughts. But these should not become the eyes. And what I am saying is this: if you drop the divisions and create more awareness within yourself, you will have eyes. And with THOSE eyes this staff is not needed.

But it is a related thing. **If you drop the subconscious you will become aware. If you become aware then the subconscious will drop. So begin from anywhere.** You can begin by being more aware, and the the subconscious will drop. This is a *samkhya* process, this is a *samkhya* methodology: Just be aware and by and by the subconscious will drop. The yoga process is a second way—the other, the contrary: drop the subconscious, and you will become more aware. Both are related. So wherever you want to begin, the important thing is to begin. Begin from anywhere, either from being more conscious or from being less obsessed with the subconscious. And when these divisions drop, you will have a pure knowing. That pure knowing is the posture. With that pure knowing, with that non-wavering knowing, your body will achieve a stillness you have not known at all.

We are not aware, that is why we do not know how much disturbed we are in our bodies. You cannot sit still. And if you try to sit still, then for the first time you will become aware of subtle movements in the body. The leg will begin to say something, the hand will begin to say something, the neck will begin to say something, every part of the body will begin to give you information.

Why? It is not that when you sit still the body begins to move: it is moving every moment. It is only because you are otherwise occupied that you are not aware. There are subtle movements continuously: you body is constantly moving and moving. This constant wavering really doesn't belong to your body. It belongs to your mind. The body only reflects. **You cannot even sleep in a non-moving posture. The whole night you are moving** this way and that way, moving and moving and moving.

Now we have pictures from some American "sleep labs". Now they have taken pictures, movies—movies of sleeping persons. If you could see your own movie—how much you move in the night—you will see that the whole night you are disbutrbed. And by your body movements it can be seen that much is going on inside—much! There

are so many facial gestures, so many gestures of the hands, fingers, the whole body. This shows that much is happening inside. A madman must be inside, otherwise these gestures are impossible. But you are never aware of what is happening to you No one is aware; everyone is asleep; : No one is a wake, so you do not know what you are doing in your sleep with your body. But that doing is because of the mind. A disturbed mind is reflected by the body.

A Buddha sits just like a statue It is not that he has forced his body to be still The mind is still, and the body does not reflect anythings because there is nothing to reflect.

Once Buddha stayed outside a big capital with his ten thousand monks. The king became interested Someone said that "You must come to see this man" The name of the king was Ajata Shatru. The name means "someone whose enemy has not been born at all". Ajata Shatru means one who has no enemies in the world, one to whom no enemy is born, to whom no enemy can be born. But this Ajata Shatru was very fearful of enemies. He became interested because so many people came and said, "You must come This is something stra nge This is something strange! This man is something strange! Come and see."

So he came. He reached the grove, the garden. The evening has fallen. He asks his courtiers, "But you said he is staying with ten thousand monks, but no noise is heard. Are you deceiving me?" He pulls out his sword. He thinks that some deception is there, that they have brought him to the forest in order to kill him He said, "you say ten thousand monks are staying just beyond these trees and there is not a bit of noise." The forest is absolutely silent, and Ajata Shatru says, "I have seen this forest many times. It has never been so silent before. Even when no one was staying here, it has never been so silent. Now even the birds are silent. What do you mean? Do you want to deceive me?" They said, "Do not be afraid. Buddha is staying here. That is why the forest is so silent and even the birds are silent. You come"

But he puts his sword in his hand. He is afraid and is trembling. When he reaches the forest, Buddha is sitting under a tree and ten thousand monks are also sitting under trees. Everyone is just like a stone statue. He asks Buddha, "What has happened to all these people?

Are they dead? I have become afraid. They look like ghosts No one is moving; not even their eyes are moving. What has happened to them?" Buddha says, "Much has happened to them. They are not mad now."

Unless one can be so silent, one can never feel what Existance means what life means, what is the bliss of it, the benediction. Only in such silence does life descend You become aware of the music, of the nectar. You begin to feel it, but only in silence. And that silence comes only when you are non-wavering If you are wavering, if the mind is just wavering and there is trembling inside, you cannot feel that silence

You cannot attain silence directly. You have to attain non-wavering Then silence comes as a shadow If non-wavering comes, then silence comes So Buddha says, "Much has happened to these fellows They are not mad now They have become silent, and now they are one with these trees, with this earth, with this sky" You can only be divided by noise Silence never divides, silence joins you.

For example, if we are sitting here and everyone becomes so silent that not a thought has any existence, not a single ripple is there in the mind, everyone is silent—totally silent, will you be different from anyone else? Will you be different from your neighbour? How can you be different? The feeling of difference is a thought. Do I mean you will be one with them? No, because the feeling of oneness is a thought You will simply BE ONE, not a feeling Really, there will be no one here, just silence

Buddha says, "They are now one with the trees, with the earth, with the sky Really, they are not here. Only silence prevails, and that is why even birds have caught the infection" Ten thousand people so silent that even the birds in the trees have become aware! They have felt the silence; it has become infectious. "So you are right, Ajata Shatru" Buddha says, "that you might have passed through this grove many times, and it has been never so silent It will never again be so silent because, for the first time, in ten thousand minds, silence is present here So silence has become ten thousand-fold and everything is affected Even the trees are afraid to move. Even birds are afraid to tremble, to make noise" It is evening; they are coming back And when birds come back they create much noise, but there is not a single ripple

When you begin to be silent you begin to be in a deep communion with Existence. Thoughts and thoughts are noises. Waves and waves are thoughts and tremblings inside. They create a barrier; they disrupt, they make you alone. Then you begin to be all alone in this whole universe, and that loneliness creates meaninglessness. The more lonely you are, the more you will feel meaningless, futile, useless. And then you will begin to fill yourself with more noise. With radio, television, with anything, you will try to fill yourself, to be occupied. You run from here to there, from this club to that club.

Go on running! Do not leave any gap in which you might become aware of your loneliness! **This whole life just becomes a running from one point to another. This is madness, and the whole earth has become a madhouse.** So attain this posture, and do not begin with the body. Begin with the subconscious mind and then your body will reflect what has happened within you.

Even now it is reflecting what is happening within you The body is a mirror; it is transparent. Those who have eyes, they know that the body is transparent. **You enter here, and I know what is happening inside you, because you cannot enter without showing it.** You look at me, and I know what is happening inside your eyes, because how can you raise your eyes without expressing that which is within you? It is being shown every moment.

Every moment is an indication. It is related; nothing is irrelevant. Your body is showing what is within you every moment, but you do not know the body language. The body has a language of its own, and it shows everything. You cannot deceive. You can deceive with your language, but not with your body—NOT with your body! You can smile, but your lips will say that there is no smile within. You can try to show something by your face; you can try, but still the face will give hints that this is false.

This body is just giving information every moment. You cannot change it. You can try, but you CANNOT change it. And even if you succeed in changing your body, you will succeed only in deceiving others, but not yourself, because the inside cannot change by an outer change. It is not basic.

You can cut a tree by the roots, but not by the leaves. If you cut the leaves, new leaves will come up again and one leaf will be replaced

by two. If you cut two, then four leaves will come out on that spot. The tree will take revenge, the roots will take revenge. They will say that you are cutting one leaf, but we will put two. We are capable of constantly supplying—infinitely.

So do not be bothered by leaves. And the body has only leaves. The roots are deep within. Cut the roots, and the leaves will wither away by themselves. When there are no roots to feed, the leaves will drop by themselves. Your body will change if you change your mind. Mind is the root

Attain a non-wavering knowing, and the doors will be open and you will be able to have a glimpse into the unknown **The unknown is not far off; only you are closed.** The unknown is here, but you are running The unknown is here, but you are in such a hurry and in such speed that you cannot look at it.

Stand still! I do not mean your body; let your mind stand still, your consciousness, and suddenly you will become aware of something which has always been there And you have been seeking for it and seeking and searching for lives and lives—running for it—and it was here. **It is so near, and that is why you have missed it.** It is just the corner, and you have sought it everywhere except this place where you are standing.

Non-wavering reveals to you the here and now. Standing still in consciousness reveals to you the presence which is here.

This much is enough for today. Tomorrow, questions. If you have any questions about this talk and this sutra, then tomorrow.



Sixth Discourse

Questions and Answers

Bombay, India, February 20, 1972.

Q. 1. How to encounter the unconscious?

Q. 2. Is your dynamic meditation method a sudden or gradual one?

Q. 3. What kind of society can develop a utilitarian subconscious mind?

CHAPTER 6

Questioner :

Considering the example of sensual instinct, kindly explain what are the practical ways to encounter the unconscious mind, and how can one know that one has become free from it?

Bhagwan Shree Rajneesh :

The unconscious is not really unconscious. Rather, it is only LESS conscious. So the difference between conscious and unconscious is not of polar opposite but of degrees. Unconscious and conscious are related, joined. They are not two. But other ways of thinking are based on a particular false system of logic which divides everything into polar opposites.

Reality is never divided like that; only logic is divided. Our logic says either "yes" or "no". Our logic says either "light" or "darkness". There is nothing in between as far as logic goes. But **life is neither white nor black.** It is, rather, a great expanse of grey. One extreme becomes white, another extreme becomes black. And life is a great expanse

of grey—degrees of grey But for logic white and black are the realities, and there is nothing in between But life is always in between these two So, really, every problem should be understood not as a logical problem, but as a life problem. Only then can you do something with it. If you are too much fixed with this false logic then you will never be able to solve any problem.

Aristotle has proved to be one of the greatest blocks to the human mind, because he created a system which become dominant all over the world that divides everything into two opposites. Really, this is a strange fact. We have nothing for the in-between reality—not even words

De Bono, a modern non-Aristotelian logician, has created new a word—"po" He says, "We have only two words, "yes" or "no", and there is not a neutral word "Yes" is one opposite; "No" is another. There is no neutral word So he has coined a new word "Po" "Po" means "I am neither for nor against." If you say something and I say "po", it means, "I have heard you. I am neither for nor against. I am not making any judgement." Or, to say "po" means that "Perhaps you are right, perhaps you are wrong Both are possible" Or, the use of the word "po" means that "This is also one point of view. I need not be on the 'yes' side or the 'no' It is not a compulsion"

De Bono has derived this word from words like hypothesis or Potentiality. This "po" is a neutral word, not loaded with any judgement, condemnation or association Just use the word "po", and you will feel the difference You are not taking any standpoint in the polar opposites.

So when I say "conscious" and unconscious", I do not mean the Freudian opposition For Freud, conscious is conscious and unconscious is unconscious The difference is that of white and black, yes and no, life and death When I say "conscious" I mean "less conscious" When I say "conscious" I mean "less unconscious" They overlap each other

So what to do to encounter the unconscious? As far as Freud is concerned the encounter is impossible. Because it is unconscious, how can you encounter it? The question means the same as if someone

So, really, in darkness, no one can see. Really, when, we say "darkness" we mean that seeing is now not possible. What do you mean when you say "darkness"? You mean that now seeing is not possible. What do you mean when you say "light"? You mean that now things can be seen. Really, you have never seen light; you have seen light reflected in things which you can see. You have never seen light itself. No one can see it. We see only things, not light. And because things are seen, we assume, we infer that light is there.

You have not seen darkness; no one has seen it. Really, darkness is just an inference. Because nothing is seen, you say there is darkness. So when someone asks, "How to see in darkness"? The words look meaningful, but they are not Language is very deceptive, and unless one becomes careful in using language one will never be able to solve any problem. Ninety-nine percent of problems are just linguistic problems. But if you do not know how to penetrate the garb of language, you will never be able to tackle the real problem.

If you ask Freud how to encounter the unconscious, he will say, "It is nonsense; you cannot encounter it. If you encounter it, it will become conscious because encountering is a conscious phenomenon." **But if you ask ME how to encounter unconsciousness, I will say, "Yes, there are ways to encounter it."** For me, the first thing to be noted is that unconscious simply means "less conscious". If you grow more conscious then you can encounter it, so. It depends.

Secondly, unconscious and conscious are not fixed boundaries. They change every moment, just like the retina of the eye. It is changing constantly. If there is more light, it is narrowed down If there is less light, then it widens It is constantly making an equilibrium with the light outside. So your eye is not really a fixed thing; it is constantly changing. Just like that is your unconsciousness. Really, to understand the phenomenon of consciousness by the analogy of the eye is very relevant, because consciousness is the inner eye, the eye of the soul. So just like your eye, your consciousness is constantly expanding or shrinking It depends.

For example, if you are angry, you become more unconscious. Unconsciousness is now more widespread, and only a very minor part of you remains conscious. Sometimes even that part is not there

and you become completely unconscious But in a sudden accident—you are on the road and suddenly you feel that an accident is going to be there; you are on the of verge of death you sudenly become conscious and there is no unconscious at all. The whole mind is conscious This change is continuously taking place.

So when I say conscious and unconscious, I do not mean any fixed boundaries. There are none; there are no fixed boundaries. It is a fluctuating phenomenon. It depends on you to be less conscious or more conscious. You can create consciousness; you can train and discipline yourself for more consciousness or for less consciousness. If you train yourself for less consciousness you will never be able to encounter the unconscious. Really, you will become incapable of encountering the conscious

When someone has taken some intoxicant, he is training his mind to be totally unconscious. When you go into sleep or if you can be hypnotized or if you can auto-hypnotize yourself, you lose consciousness There are many tricks, and many of those tricks which help you to be more unconscious are even known as religious practices. If you do any monotonous, repetitive thing—for example, if you go on continuously saying "Ram-Ram-Ram" you will be less conscious. And this constant repetition of "Ram-Ram-Ram" in a very monotonous tone will be just auto-hypnotic You will go to sleep; it is good for sleep If you can be in a monotony then you can be less conscious, because a bored mind cannot remain conscious The boredom is too much, and the mind will like to go to sleep.

We know every mother knows, how to put a child to sleep. A lullaby does nothing but create boredom. Every mother knows how to put a child to sleep: with a lullaby a constant repetition of certain words—the child is bored, so he goes to sleep. This lullaby can be created by movement, by anything which is monotonous—anything just move the child monotonously, rotate the child monotonously, and he will go to sleep because he feels bored. Even if you put the child's head near your heart, he will go to sleep because your heartbeat is a very boring thing So put the child near your heart, and he feels bored because of the constant repetition of your heartbeat.

The child knows it very well because for nine months continuously he has heard it Even old persons can use the "tick-tick" of a

clock to go to sleep, and the reason is the resemblance to the heart-beat. So if you feel that sleep is not coming, just concentrate on a clock and feel the beat, and soon you will drop into sleep.

You can create unconsciousness by creating boredom. By taking any intoxicant, by taking any drug, any sedative, any tranquillizer, you can also create unconsciousness. Consciousness can also be created, but then quite different methods have to be used.

Sufi mystics use whirling dances. With such vigorous whirling you cannot sleep. It is impossible. How can you fall asleep when dancing? Someone seeing your dance may go to sleep. For him it may become a boring thing. But you cannot go. So Sufis use dance to create more activity inside, more vitality, so that consciousness expands.

These dances are not really dances. They look like dances. The Sufi who is doing the dance is constantly remembering every movement of the body. No movement should be done unconsciously. Even if a hand is raised, this hand must be raised with you being fully conscious that you are raising the hand Now you are raising the hand, now you are dropping it again No movement should be allowed unconsciously You are whirling around, dancing vigorously; no movement is to be made unconsciously. Every movement must be done consciously, with full alertness. Then suddenly the unconscious drops, and with three months of dancing continuously for hours you encounter the unconscious You penetrate deep, deep, deep, and suddenly you become aware of everything that is inside.

That is what I mean by encountering the unconscious Nothing remains which is not in clear vision: your totality, all your instincts, all your suppressions, your whole biological structure, everything — not only of this life, but of all lives—suddenly is revealed, You are thrown into new world which was hidden or, rather, to which you were not alert. It was there, but you were asleep or your consciousness was so narrowed down that it escaped

Our consciousness is just like a torch — narrowed. You enter darkness with a torch. You have a light, but it is a narrow-focused light. You can see something, but all else remains in darkness. When I say "Nothing unconscious remains", I mean unfocused uconscious-

ness — unfocused. A focused consciousness will always choose something to see and will choose many things not to see; there is choice. So I use the similarity of "just like a torch narrowed down." One point will become very clear, but everything else will be in darkness. This darkness This is what we ordinarily do throuough concentration.

The more you concentrate, the less you will be able to encounter the unconscious. You will be able to know something very definitely at the cost of not knowing many things. That is why experts, by and by, become just ignorant — ignorant of the whole world: because they have narrowed down their minds to a particular thing in order to know more about it. So it has been said that an expert is a person who knows less and less about more and more and who knows more and more about less and less. In the end only a point remains in focus which he knows at the cost of ignoring everything else.

This is how concentration works. Through concentration you can never encounter the unconscious. You can only encounter the unconscious with meditation, and this is the difference between concentration and meditation. Meditation means your mind working not like a torch but like flame· everything is enlightened around it — everything. It is not narrowed down. The light is diffused; it is not moving in one direction. It is moving in ALL directions simultaneously so that the whole is enlightened.

How to do it? I said that Sufis use dance as an active meditation and then they can encounter the unconscious. Zen monk in Japan use absurd problems to encounter it You face some problem which cannot be solved, which cannot be solved at all Howsoever you try, the problem is such that it cannot be solved. They call such problems koans These are absurd problems.

For example, they will say to some seeker, "Find out what is your original face." And by the original face they mean the face you had before you were born or the face you will have after you die — the ORIGINAL face. They will say, "Find out how your original face looks" How can you find out? One has to meditate on it. The problem is such that you cannot solve it by intellect, by reason. You CANNOT solve it by reason. You have to ponder over it, meditate over it.; you have to go on meditating and searching for your original face. And

the teacher will be there with his staff, and he will look around to see if someone is going into sleep. Then the teacher's staff will be on your heads. You cannot sleep. Sleep is not allowed at all. You have to be constantly awake.

So a Zen teacher is a hard task master. You have to meditate before him, and he will not allow you to drop into sleep, because the moment when you are dropping into sleep is the moment to encounter the unconscious. If you can remain out of sleep, then the unconscious will be revealed — because that is the line. The very line from where you drop into sleep is the line where you can enter into the unconscious.

You have been sleeping every day, but you have not encountered sleep yet. You have not seen it — what it is, how it comes, how you drop into it. You have not known anything about it. You have been dropping daily, coming out of it, but you have not felt the moment when sleep comes on the mind and what happens. So try this, and with three months effort, suddenly, one day, you will enter sleep knowingly: drop on your bed, close your eyes, and then remember, remember that sleep is coming and "I am to remain awake when the sleep comes". It is very arduous, but it helps One day it will not happen,a another day it will not happen. Persist every day, constantly remembering that sleep is coming, and "I am not to allow it without knowing. I must be aware when sleep enters. I must go on feeling how sleep takes over, what it is"

Then one day, suddenly, sleep is there and you are still awake. That very moment you become aware of your unconscious. And once you become aware of your unconscious you will never be asleep again in the old way. Sleep will be there, but you will be awake simultaneously. A center in you will go on knowing. All around will be sleep, and the center will go on knowing. When this center is knowing, dreams become impossible. And when dreams become impossible, day dreams also become impossible. Then you are asleep in a different sense and you will be awake in the morning in a different sense. That different quality comes by the encounter.

But this may look difficult, so I suggest to you a more simple exercise to encounter it. Close the doors of your room and put a big mirror just in front of you. The room must be dark. And then put a

small flame by the side of the mirror in such a way that it is not directly reflected in it Just your face is reflected in the mirror not the flame. Then constantly stare into your own eyes in the mirror. Do not blink. This is a forty-minute experiment, and within two or three days you will be able to keep your eyes from blinking

Even if tears come, let them come But persist not to blink, and go on staring constantly into your eyes Do not shift yours from the stare Go on staring into the eyes, your own, and within two or three days you will become aware of a very strange phenomenon. Your face will begin to take new shapes. You may even be scared The face in the mirror will begin to change Sometimes a very different face will be there which you have not known as yours

But really, all these faces belong to you. Now the subconscious mind is beginning to explode These faces, these masks, are yours. **Sometimes even a face that belongs to a past life may come in.** After one week of constant staring for forty minutes, your face will become a flux, just a film-like flux. **Many faces will be coming and going constantly.** After three weeks, you will not be able to remember which is your face. You will not be able to remember your own face because you have seen so many faces coming and going.

If you continue, then any day, after three weeks, the most strange thing will happen. **suddenly there is no face in the mirror.** The mirror is vacant **You are staring into emptiness.** There is no face at all This is the moment. **close your eyes, and encounter the unconscious.** When there is no face in the mirror, just close the eyes This is the most significant moment Just close the eyes, look inside, and you will face the unconscious You will be naked — completely naked, AS YOU ARE. All deceptions will fall.

This is the reality, but the society has created many, many layers in order that you will not be aware of it. Once you know yourself in your nakedness, your total nakedness, you begin to be a different person. Then you cannot deceive yourself; now you know what you are And unless you know what you are you can never transform, because any transformation becomes possible only in this naked reality. This naked reality is potential for any transformation. No deception can be transformed Your original face is now here, and you can transform it. And, really, just A WILL to transform it will effect the transformation

But you cannot transform! You cannot change your false faces. That is you can change them, but you cannot transform them By "change" I mean you can replace them with another false face. A thief can become a monk, a criminal can become a saint. It is very easy to replace the masks. the faces. These are not transformations at all. Transformation means becoming that which you REALLY are — to be that which you really are So the moment you face the unconscious, encounter the unconscious, you are face to face with your reality, with your authentic being.

The false societal being is not there, your name is not there, your form is not there, your face is not there. The naked forces of nature are there, and with these naked forces any transformation is possible — and by just willing it! Nothing is to be done You just will, and things begin to happen. If you face yourself in this nakedness, just will whatsoever you like and it will be.

In the Bible it is said that "God said, 'Let there be light and there was light". In the koran it is said that "God said, 'Let there be the world and there was the world". Really, these are parables — parables of the will power which is hidden in you. When you encounter your naked reality, the basic immanent forces, you become a creator, a god. Just say — utter a word, and it happens. Say, "Let there be light," and there will be light. Before the encounter, if you are trying to transform darkness into light it is not possible.

So this encounter is basic, foundational, for any religious happening. Many, many methods have been invented There are sudden methods, there are gradual methods. I have told you about a gradual-method. There are sudden methods, but with sudden method it is always very difficult — because with a sudden method it can happen that you may simply die. With a sudden method it can happen that you may suddenly go mad — because the phenomenon is so sudden that you cannot conceive of it. You just drop, shattered.

This happened in the Gita. Arjuna is forcing Krishna to reveal his Cosmic form. Krishna goes on talking about other things, but Arjuna is persistent and he says, "I must see. I cannot believe unless I see. If you are really a god, then reveal to me your Cosmic

form " Krishna reveals it but it is so sudden, and Arjuna is not prepared at all He begins to cry and says to Krishna, "Close it! Close it! I am scared to death!" So if you come to it through some sudden method, it is dangerous Sudden methods are there, but they can be practised only in a group — in a group where others can help you.

Really, ashrams were created for these sudden methods because they could not be practised alone A group is needed, adepts are needed and a constant vigilance is needed, because sometimes you may drop unconscious for months continuous Then, if there is no one who knows what to do, you may be taken for dead. Many times you may be buried or burnt Ramakrishna happened to go into deep Samadhi (Cosmic consciousness) For six days or for two weeks continuously he had to be forcefully spoon-fed, because he was just as if unconscious A group is needed for sudden methods, and a teacher becomes an absolute necessity

Sudden methods dropped from Indian practices because of Buddha, Mahavir and Shankaracharya—because they insisted that monks travel continuously. They did not allow monks to be in ashramas They must not remain anywhere for more than three days There was a need, because in the time of Mahavir and Buddha ashrams became just exploitation centers, they became just big businesses. So Mahvir and Buddha both insisted that a sannyasin should not remain anywhere more than three days And three days in a very psychological limit, because in order to be attuned with some place or some people you need more than three days

In a new house, you cannot feel at ease unless three days have passed This is the psychological attuning time If you remain in a house for more than three days then the house begins to look as if it is yours So a sannyasin must not remain anywhere more than three days, Buddha and Mahavir insisted. Because of their insistence, ashrams were destroyed and these old methods dropped out of practice—because a wandering monk cannot practise sudden methods. He may be in a village, no one knows anything about it. And if he practises a sudden method and the happening happens, then he will be in danger He will have to die So Mahavir, Buddha and, later on, Shankaracharya, all these three, insisted that monks go on continuously wandering They must not remain in one place They

should be homeless wanderers. So it was good in one way and it proved bad in another. It proved good because establishments were destroyed, but it proved bad also because with establishments certain very very significant practices, methods, just went in to oblivion.

Sudden methods require the constant vigilance of a group. A teacher becomes a necessity. So Buddha could say that "You can know even without me", but a Patanjali cannot say that. Krishnamurti can say no teacher is needed, but a Gurdjieff cannot say that. And the real reason of these differences is their methods. Gurdjieff has school methods and Krishnamurti belongs to the tradition of wanderers—of no school methods—so no teacher is needed.

With gradual methods you can proceed along because there is no danger. Inch by inch you have to proceed, and as far as a one-inch happening is concerned, you can control it yourself. But if you have to take a jump with no steps in between, then you will need someone who knows where you are going to fall, who knows what can happen. **A teacher is not really needed to show you the method; he is really needed afterwards when the method has done something** and you have moved into the unknown.

So there are sudden methods, but I shall not talk about them. I have given you one gradual method. and there are many. I will not talk about the sudden methods because it is dangerous to talk about them. If someone is interested, then he can be led, but talking is impossible. That is why a school teaching sudden methods has always insisted that nothing should be written, because once you write something it becomes public and anyone can do it. Anyone can become just a victim of his own curiosity, and then no help will be coming forth. And even when something is written about sudden practices, a basic link is always missing.

So those who begin practices from scriptures are always in danger, and many times it happens that they just go mad—because **a missing link is always bound to be there and that missing link is always supplied by word of mouth from the teacher to the disciple. And it is a private and secret process because that is the key.** No scripture is really complete and no scripture can ever really be complete, because those who know can never write a thing completely. Something must remain

hidden—as a key. So no one can use it. You can read it, you can comment on it, you can write a thesis on it, but you cannot practise it because a certain key is not given in the scripture. Or, if it is given, it is given in such a way that you cannot decode it. The technique to decode it is not given in it.

So I will not say anything about sudden practices, but you can do something gradually And this mirror meditation is a very powerful method—very powerful —to know one's own abyss and to know one's own naked reality And once you have known it, you become the master Then just say something, and things begin to take shape. In that encounter if you say that "I must die this moment" you will die that very moment If you can say, "I must become a Buddha this very moment, " you will become a Buddha that very moment. Time is not required at all, just a will

You may begin to think that then it is very easy, but it is a difficult problem First, to reach it is difficult though not so difficult. But to will in that moment is very difficult. Such a vital silence takes you over, you cannot even think Your mind cannot even move. You are in such an awe, everything even stops breathing. In a very still moment, when you are totally silent, will becomes impossible, So one has to train oneself how to will in that still moment—how to will without words, how to will without thoughts That is possible, but then one has to practise for it.

You are looking at a flower : look at the flower, feel the beauty of it, but do not use the word "beautiful", not even in the mind. Look at it, let it be absorbed in you, reach to it, but do not use the word. Feel the beauty of it, but do not say, "It is beautiful," not even in the mind. Do not verbalize, and gradually you will become capable of feeling the flower as beautiful without using the word

Really, it is not difficult; it is natural You feel first; then the word comes But we are so habituated with words that there is no gap. The feeling is there But you have not even felt, and suddenly a word comes. So create a gap Just feel the beauty of it, but do not use the word

If you can dissociate words from feeling, then you can dissociate even feeling from Existence. Then let the flower be there and you be

there as two presences, but do not allow the feeling to come in. Now do not even feel that the flower is beautiful. Do not feel! Let the flower be there and you be there, in a deep embrace without any ripple of feeling.

Then you will feel beauty without feeling. Really, then you will BE the beauty of the flower. It will not be a feeling; you will be the flower. Then you have EXISTENTIALLY felt something When you can do this, you can will. When everything is lost—thought, word, feeling—then you can will existentially.

To help this willing process, many things have been used. One is that the seeker must constantly go on thinking, "When the thing comes, when that happening happens, what am I going to be?" The sutras of the Upanishads like "*Aham Brahmasmi*" (I am the Brahman) are not meant as literal statements These sutras are not meant as statements; They are not meant as philosophical theories They are meant to engrave a deep will in the very cells of your being So when that moment comes, you do not need your mind to tell you "I am the Brahman". Your body begins to feel it, your cells begin. to feel it, your every fibre begins to feel it : "*Aham Brahmasmi*". And this feeling does not need to be created by you. It has gone deep into your existence. Then suddenly, when you encouter the unconscious and the moment that will has come—the moment when you can become a creator—your whole existence begins to vibrate "*Aham Brahmasmi*". And the moment your existence begins to vibrate you become the Brahman. Whatsoever you can feel, you become.

This should be known not as metaphysics · it is not! It is an experience. So you can know it only through experiencing. Do not decide whether it is right or wrong; do not think in terms of yes and no. Just say "okay", and make some effort. Just say, "Po-okay; it may be"; do not decide. We are very hasty deciders. Some will say, "No, it is not possible." Really, he is saying, "I am not going to try." He is not saying that it is not possible. He is deceiving himself; he is saying, "I am not going to try," and because of "I am not going to try", how CAN it be possible? He is rationalizing for himself.

Someone else says, "Yes, it is possible. It has happened to many. It has happened to my guru, to my teacher; it has happened to this one and that" He is also not going to try because he is making it a

trivial fact. It has happened to many, so it is not such a thing for which one has to try! He feels, "It can happen to me also." No, do not say, "Yes, I know" Just take it as an experiment, a hypothesis to be worked out Religion is not a given thing. One has to create it in oneself It is not something which is given to you or which can be given. It is something which you have to uncover in yourself.

So do not decide unless you experience; do not decide unless you know. Never decide beforehand, otherwise you can go on continuously listening to things, thinking about them and doing nothing Thinking is not doing **Thinking is just an escape from doing.**

Questioner :

Is your technique of fast breathing a sudden technique or a gradual one?

Bhagwan :

It is gradual! It is gradual! Really, sudden techniques cannot be given publicly; they cannot be given And for sudden techniques one has to bracket out the whole life, because for sudden techniques your totality will be needed For gradual techniques, your totality is not needed You can do it for one hour and then remain in the world for twenty-three hours But for sudden techniques, your totality will be needed You cannot be allowed to do anything else. So the whole life has to be just bracketed out and you have to be for the technique totally

The whole consciousness must be prepared by it, because even a single part remaining unprepared will prove dangerous, and anything can prove dangerous because every moment is so potential. The moment is so potential, you must be purified of all that goes on around you So you have to bracket—bracket out everything. **For gradual methods religion can be one thing among others. For sudden methods religion has to be totalitarian. Nothing else can be allowed.**

When someone will go to Gurdjieff, he will ask, "Are you ready to die for it? Nothing less will do Are you ready to die for it?" That means, "Are you ready to leave everything for it?" Total consciousness is needed It is not necessary to die, but one has to be ready to die for it.

For gradual methods, such is not the requirement. You can go on living and doing SOMETHING. By and by, the growing will gradually becomes greater. And without even becoming aware, someday you will become ready to die for it. But this growth is like the growth of a pregnancy. It is by and by. Even the mother is not aware of what is going on, of what is happening. The child goes on growing and growing and growing. After nine months the child is so grown that now the mother is not needed at all. That is why he comes out.

The mother feels so much pain! The reason is not only physical : deep down it is psyschological, because her own child has grown so much that it is leaving her. This is the first betrayal. Now many betrayals will follow. That is the first birth pain; now many will follow. When the child will become sexually mature, he will again leave his mother for some other woman.

So birth is a constant process, and a mother has to go through many pains. And if she cannot understand it, then she unnecessarily creates troubles. She creates them! Even when the child is going to be born, the mother creates trouble. She contracts her whole body. That is why the pain is created. Otherwise, bodily pain is unnecessary. It is really a conflict. The mother is not ready to give up, and the child is forcing to come out. That is why many children have to take their birth in the night—eighty percent—more than eighty percent, because when the mother is sleepy she resists less.

Now there are scientific methods and psychological ones also. If a mother can be persuaded to cooperate, there is no pain. In Paris, Dr. Lorenzo has worked many, many methods psychological, persuasive methods. He has delivered thousands of births, helped mothers, and there was no pain at all—not at all! The method is to cooperate with the child coming out—not to resist, to cooperate—to help the child, to feel that you have to help the child come out.

Lorenzo may persuade many mothers, but there is a still greater problem when the child goes to another woman. He will have to persuade the mother not to feel hurt. Rather, help the child to go to someone else. Help, cooperate, because it is a second birth and you are unnecessarily troubled.

With gradual methods you grow like a pregnancy, by and by. Then suddenly, one day reborn With sudden methods it is different, totally different **One needs to give up everything for sudden methods. Sannyas, in the old days, began with sudden methods. That is why it was necessary to leave everything.** Particularly in India, we emphatically pressed the point that no one should leave for Sannyas unless he was very old There is a psychological reason. When you are so old, you can leave life totally Then total renunciation becomes easy, because in a subtle way life is renouncing you, so you can renounce life. You have become a dry leaf, now you can leave the tree without hurting the tree or without any hurt to yourself The tree will not even know when the dry leaf has dropped.

Pull out a young leaf that is fresh and green, and the tree is hurt and the leaf also. The wound may reamin forever So for sudden methods, it was decided that a man should leave only when life itself was leaving him. Then he can leave totally With gradual methods, it was not necessary.

Now in the world, sudden methods have become impossible, because there really are no authentic schools, no communities, no intimate communities, where you can practise sudden methods So it is not necessary for someone to renounce the world and go to the hills or the forest. Now you can remain wherever you are and practise gradual methods

The achievement is the same, only more time is needed for gradual methods—and less time is needed for sudden methods.

Questioner :

Bhagwan, what type of society can develop individuals in whom the subconscious mind is utilitarian and easily dispensible?

Bhagwan :

It is a complex problem, multi-dimensional, but some basic points can be understood. One, a good society is possible only if children are not taught the antagonism, the dichotomy, between body and consciousness The first thing is that they must not be taught this. It must not be said to children that you are in the body; it must not be said that you purchase the body It must be said that "you

are the body". And when I say that it must be said that "you are the body", I do not mean a materialist conception. Really, only out of this can a spiritual being be born. The unity must not be disturbed.

The child is born as a unity; we separate him into two. The first separation is between body and consciousness We sow the seeds of schizophrenia. Now he will never be able to regain the lost unity easily, the more he will grow, the more the gap will grow, and a person with a gap between himself and his body is a person who is not normal. The greater the gap, the more insane he will be because, again, body-mind division is a linguistic fallacy. We are psychosomatic—body and mind both simultaneously. It is not possible to bifurcate the two. They are not two but one wave.

So for a good society the first thing is not to create a schizophrenic mind, not to create a divided mind—because the first division comes between body and mind, then other divisions follow. Then you have taken a route for divisions Then mind will again be divided and body will again be divided.

This is a strange fact. I wonder whether you feel that you are divided into consciousness and body, then the body is divided into upper and lower, then the lower is bad and the upper is good From where begins the upper and from where begins the lower? We are never at ease with our lower bodies—NEVER. That is why there is so much nonsesnse about clothes—so much nonsense! We cannot be naked Why? The moment you are naked the body becomes one.

With clothes we have two sorts of dress—one for the lower part, another for the upper part. This division of clothes is basically connected with the division of the body. If you are standing naked, which is lower, which is higher and how do you divide? You are one!

So those who divide man are not ready for man to be at ease with his nakedness And this is only a beginning because there are more nakednesses inside. If you are not ready to be naked about your body, true you cannot ever be true with other deeper layers. How can you be? If you cannot face even your body's nakedness, how can you face your naked consciousness?

This clothing is not just clothing. It has a philosophy and a very insane one. Then the body is divided; then the mind is divided. Then there are the conscious, subconscious, the unconscious, and the divisions go on growing

In the beginning a child is born as a unity and the same child dies as a crowd AS A CROWD! Totally a madhouse! Everywhere he has been divided, and between these divisions there is constant conflict, a struggle, and the energy is dissipated. And you really never die : you really kill yourself. We are all committing suicide because this dissipation of energy is suicide. So it is rare that a person dies—rare. Everyone has killed himself, poisoned himself. Different are the methods, different are the tricks to kill oneself, but in the beginning there is the division.

So a good society, a moral society, a religious society, will not allow its children to be divided. But how do we create a division? How do we begin? When does the division come in? Now psychologists are very well aware that the moment the child touches his genitalia his sex organs, the division begins The moment the child touches his sex organs, the whole society becomes aware that something wrong is going to happen. The parents—mother and father, brothers, the whole family, everyone, begins to be aware of it. In their eyes, in their gestures, by their hands, they all say, "No, do not touch!"

The child cannot conceive of this He is a unity or she is a unity. He cannot conceive of why he cannot touch his body. What is wrong? He does not know that man is born in sin. He does not know the Bible, he does not know any religion, he does not know any teachers —moral teachers, he does not know any mahatmas He cannot feel why a part of the body should be avoided.

The problem becomes greater because sex organs are the most sensitive part of the body and the most pleasant. To touch them is the first experience of pleasure for the child, the first experience of his own body, the first experience that the body can give pleasure, that the body is pleasant, that the body has a value Now psychologists say that even a three-month-old baby can create orgasm—the deepest He can feel his sex organs to their climax, and the whole body begins to vibrate This is the first experience of his body, but it becomes poisoned because parents will not allow it.

Why can they not allow it? Because they were not allowed there is no valid reason. With this, the body is divided and the mind and body are divided. The child becomes afraid, fearful, and guilt is born. He will touch, but now he has to hide it. We have made a small child a criminal He will do it because it is natural, but now he will be afraid of whether someone is looking or not, whether mother is present or not. If no one is there, then he will touch, but now this touch will not give the same pleasure that it could have given because guilt is there. He is afraid; he is fearful.

This fear continues the whole life. No one is at ease with his sex experience. The fear continues, so he will go many, many times into the sex act, but he will never feel the fulfilment and the deep esctasy of it. He will NEVER feel it; it has become impossible. You have poisoned the very root and he will feel guilty

We feel guilty because of sex; we are sinners because of sex. You have created the division, the basic division that in the body you have to choose. "Some parts are good, some parts are bad" : what nonsense! Either the whole body is good or the whole body is bad, because nothing is separate in the body. The same blood goes through the whole body; the same nervous system is there. Everything is one inside, but for the child now there is a division. And another thing : you have poisoned his first joy. Now he will never feel joy.

People come to me daily, and I know that their basic problem is not meditation, their basic problem is not religion. Their basic problem is sex. And I feel very much helpless over how to help them, because if I really want to help them, then they will not come to me again. They will become afraid of me because they are afraid of sex. Sex "must not" be talked about! "Talk about God, talk about something else. Never talk about sex! " But their problem is not God at all. If the problem is of God, then it can be easily helped, but it is not the problem. Their basic problem remains sex, and they cannot enjoy anything because they cannot enjoy the first gift that was given by nature, by the Divine forces. They do not have the first gift of bliss, so they cannot enjoy.

I have felt it so many times that a **person who cannot enjoy sex cannot go deep in meditation because whenever there is happiness he** becomes afraid. The association goes deep. So you have created a

barrier. Now he will divide the mind also, because he cannot accept the sex part in the mind. Sex is both body and mind. Everything is both In you, everything is both. Remember it constantly. Sex is both body and mind, so the mind part of sex has to be suppressed. That suppressed part will become the unconscious. The forces, the thoughts, the moralistic preachings which will suppress it will create the subconscious. A very small portion of the mind will remain in your hands which is conscious. It is useful only for the day-to-day routine and not for anything more

At least it is not useful to live deeply. You can exist; that is all. You can vegetate, you can earn, you can build a house, make a living, but you cannot know life, because the whole mind, nine parts out of ten, is just denied. You can never be total, and only a whole man is holy. Unless you are whole, you can never be holy.

So the first elementary thing to be done to create a new society, a better society, a religious society, is not to create divisions. This is the greatest sin—to create division Let the child grow as a unity. Let him grow as a oneness, at ease with everything that is inside him.. Soon he will be able to transcend all : he will be able to transcend sex; he will be able to transcend the instinctive nature. But he will be able to transcend them as a unity and never as a division; that is the point. He will be able to transcend them because he is a whole, so powerful, so undividedly one, that he can transcend anything.

Whatsoever becomes a disease, he can just throw it. Whatsoever becomes just an obsession, he can just throw it. He is forceful, one; a great energy is undividedly his He can change anything. But a divided child cannot do anything. Really, in a divided child the conscious mind is a minor part and the unconscious the major. For his whole life, a divided child is fighting a major energy with a minor one. He is bound to be continuously defeated, and then he feels frustrated And then he says, "Okay, this world is just a misery."

This world is not a misery; remember well!" You are divided, so you create misery out of this world. You are fighting with yourself so you become miserable So the first thing : do not create divisions Let the child grow as a unity. And the second thing . let the child be trained more for flexibility than for fixed attitudes—for

flexibility. What do I mean when I say flexibility? Do not train him in solid, watertight compartments. Never say that this is bad and that is good, because in life it is a flux. The thing which is good this moment may be bad the next moment, and the thing which is bad in this situation may be good in another one.

So train the child to be more aware, to find out what is the case. Never fix labels Do not say, "A Mohammedan is bad because he is Mohammedan; a Hindu is good because he is a Hindu " Do not say things like that, because bad and good are not fixed things. Do not give fixed attitudes. Train him to be more aware, to find out who is good and who is bad. But it is difficult, and it is easy to give labels. You live with labels and categorized divisions. You put someone in a category : "Okay, he is a Hindu. He is bad or he is good. He is a Mohammedan, and he is good or he is bad." The matter is decided without looking at the individual. The label decides. Do not give fixed attitudes. Give flexible awareness. Do not say, "This is bad." Do not say, "This is good". Just say that one has to find out constantly what is good and what is bad. Train the mind to find out, to inquire.

This flexibility of attitude has many dimensions. Do not fix the child into "monogamous" attitudes. Do not say to the child, "Love me because I am your mother." It may create an incapacity in the child, and he will not be able to love anyone else. So then it happens that grown up children (I call them grown-up children) continue to be fixed So you cannot love your wife because deep inside you can love only your mother. But your wife is not your mother and your mother cannot be your wife, so you continue to be fixed in a mother-fixation. You continue to be fixed! You go on expecting things from your wife as if she is your mother, though not consciously. If she does not behave like a mother then you are not at ease And the problem becomes more complex if she begins to behave like a mother then too you are not at ease because she must behave like your wife.

A mother should never say, "Love me because I am your mother." She must make her child love more persons The more the child is "polygamous", the more abundant will be his life. He will never feel fixed. Wherever he moves he will be able to love. Whomsoever he comes in contact with he will be able to love Do not tell him that a

mother is to be loved or a sister is to be loved or a brother is to be loved Do not tell him that "Someone is a stranger, so you need not love him He does not belong to our family, he does not belong to our religion, he does not belong to our country, so do not love him " You are crippling the child Tell him that "To love is a bliss, so go on loving The more you love, the more you will grow." A person who can love more is more enriched

We are all poor We are all poor because we cannot love. This is a fact · that if you love more persons, you become capable of loving anyone If you love only one person, in the end you will not be able to love even that one, because your capacity to love will be so narrowed down it will freeze It is as if we are tying a tree to cut all the roots and are allowing only one root If you tell the tree, "Let there be only one root for your love, let this be your only love, get everything from this root", the tree is going to die.

We have created a monogamous mind, not a loving one That is why **there are so many wars, so much cruelity, so much violence, in many, many names : religion, politics, ideology. Any nonsense will do,** as long as you find something about which to be violent. And when see how people become sharp . their eyes look brilliant when there is war, when everyone is just free from the taboo of killing So then you kill anybody You feel more joy when you kill somebody. You never feel joy when you love some one.

Go and see in Bangladesh how they are joyful Go and see anywhere where there is much killings see the joy And when there is no killing, see the limpedness, the sluggishness, the lustreless eyes No one is at ease Life is just meaningless Create a situation for someone to kill someone and everyone is alive. Why?

We have atrophied the capacity to love and a child is capable of loving anyone A child is born to love the whole world, a child is born to love everything, a child is born to love the whole universe with such a big capacity that if you narrow it down, then the child has begun to die from that very moment

But why this monopoly? Why this possessive attitude? It is a vicious circle. The mother is not fulfilled hereself She has not loved, she has not been loved, so now she becomes possessive of her child.

At least she must turn the child's love totally to herself. It must not go anywhere. She must break all the roots possible. The child must belong totally to her. This is violence; this is not love. **And psychologists say that the beginning seven years are the most basic.** Once something has been done, it is next to impossible to undo it again—really impossible to undo it, because the basic structure has become really impossible to undo it, because the basic structure has become the foundation of the child. Now he will do everything on this structure. This structure has come to be the basis of his life. So allow everyone to be non-possessive, more loving—without any conditions, without any qualifications.

This should not mean that because someone is lovable then love him. Rather, the emphasis should be that you should just be loving. **Love IN ITSELF is beautiful** and very deeply fulfilling. So love whatsoever you feel, wherever you feel. This fluidity of love will make you conscious of greater life, and that greater life leads to the Divine.

Love is the foundation of prayer. Unless you have loved and loved abundantly, how can you pray, how can you feel grateful? For what can you feel grateful? What is there to feel grateful about? If you have not loved for what is there to feel grateful to God? So life is the beginning, love is the peak. And if you have loved suddenly you become aware of a very lovefilled universe. If you have not loved, then everywhere there is hate, jealously. But upto now the emphasis has always been on the idea that you must GET love. So everyone feels frustrated when he is not getting love and no one feels frustrated when he is not giving love.

The real emphasis must be that you must give love, not get love. Everyone is trying to snatch love from somewhere. It cannot be snatched. You can just give; you can just go on giving. And life is not indifferent. If you give, life returns a thousand-fold. But you must not be concerned with its returning; you must go on giving.

So every **child should be trained more for love and less for mathematics and calculations and geography and history.** He must be trained more for love, because geography is not going to be the peak. Neither is mathematics going to be the peak nor knowing history nor technology. Nothing is comparable to love; love is going to be a peak. And

if you miss love but everything else is there, you will be just a vacant waste—just an emptiness. Then anxiety is created.

So the second thing I say is that **love must be deeply engrained.** No effort should be avoided which could lead a child to be loving But our structure will not allow this because we are afraid. If a person begins to love more than what will happen to marriage? What will happen to this and that? We are concerned. Really, we never think of that IS happening to marriage. What is marriage now and what has it been ever? Just a painful suffering—a long suffering with false, smiling faces. It has proved simply a misery At the most it can be just a convenience.

When I say these things, I do not mean that if you love more people you will not go into marriage. As far as I think, a person who will love more will not go into marriage only for love. He will go into for deeper things Please understand me: if a person loves many people, then there is no reason to marry someone ONLY because of love. If he can love many people without marriage, there is no reason. We have forced everyone to go into marriage because of love. Because you cannot love outside of it, you have unnecessarily forced love and marriage to be together.

Marriage is for deeper things, things that are even more deeper —for intimacy, for a coherence, to work something which cannot be done alone and which can be done together, which needs a togetherness—a deep togetherness Because of this love-starved society, we fall into marriage because of romantic love.

Love can never really be a great base for marriage because love is fun and play. If you marry someone for love, you will be frustrated because soon the fun is gone, the newness is soon gone, and boredom sets in. Marriage is for a deep friendship—a deep intimacy. Love is implied in it, but it is not love alone So **marriage is spiritual.** It is spiritual! There are many things that you could never develop alone. Even your own growth needs someone to respond—someone so intimate that you can open yourself totally to him or her

'Marriage is not sexual at all. We have forced it to be sexual. Sex may be there, may not be there Marriage is a deep spiritual communion. And if such marriage happens, then we can give birth

to very different souls—very qualitatively different souls. Out of intimacy, when child is born he can have a spiritual base But our marriages are just sexual—just a sexual arrangement. And out of this arrangement, of course, what can be born? Either our marriages are a sexual arrangement or they are for a momentary romantic love.

Really, romantic love is ill. Because you cannot love many, you go on accumulating the capacity to love. Then you are overflooded with it. Then, whenever you find someone and the opportunity, this overflooded love is projected. Then an ordinary woman becomes like an angel An ordinary man becomes divine, looks divine like a god. But when the flood has gone and you have become normal, then you see that have you been decieived. He is just an ordinary man and she is just an ordinary woman

This romantic madness is created by our monogamous training. If the person is allowed to love, he never accumulates tensions which can be projected. **Romance is possible only in a very diseased society.** In a really healthy society there will be no romance : there will be love, but no romance. And if there is no romance, then marriage will be on a deeper level and it will never be frustrated. And if marriage is not only for love, but for a more intimate togetherness, for an "I-thou" relationship so that you can both grow not as an "I" but as a "we", then marriage is really a training for egolessness. But we do not know about that kind of marriage at all. Whatsoever we know is just ugliness, just painted faces and everything dead within.

And, finally, **a child must be trained positively, never negatively.** A positive emphasis must be there in everything Only then can a child really grow and become an individual. That is what I mean by "a positive emphasis". Our emphasis is always negative. I say, "I can love someone, but I cannot love all."This is a negative training On the contrary, I should be able to say, "I can love all, only not this one." The loving capacity must be for many. Of course, there are individuals which you cannot love, so do not force yourself to love them. But your emphasis now is that "I can love only one".

Majanu said, "I only love Laila. I cannot love anyone else." This is negative. The world is denied. A positive attitude will be this: "Positively I cannot love this one, but I can love the whole world." Always think of greater positiveness in every realm. If I am negative

in my attitudes, then I am surrounded by my own negativities and I see everywhere negations· "This man is not good because he lies," etc But even if he lies, he is not JUST lies He is something more. Why not look to the more positive part? Why be emphatically concerned with lies And we say, "That man is a thief." Even if the man is a thief, he is more than that Even a thief can have good qualities. And, really, he has them, because without some good qualities you cannot even be a thief So why not be emphatically concerned with his good qualities?

A thief is courageous, so why not be concerned with his courage? Why not appreciate courage? Even a person who speaks lies is intelligent, because you cannot speak lies if you are not intelligent Lies require a deep intelligence which truth never requires. You can be just an idiot, and you can speak the truth But to speak lies you need intelligence, a cleverness and a wider range of consciousness, because if you speak one lie, you have to speak a hundred. Then you will have to remember them all So why not be concerned with the positive qualities? Why emphasize negatives!

But our society has created negative minds And you can find negativity in anyone It is bound to be there because life cannot exist with only positives Negatives are needed, they balance So there are negatives, and if you train children for negatives, they will live their whole lives in a negative universe; everyone will be bad And when everyone is bad, you begin to feel egostic. Only "you are good"

So we train our children to find faults with everything Then they begin to be "good". We force them "to be good" and then they feel that everyone is bad. But **how can someone be good in a bad world? It is not possible.** You can be good only in a good world. A good society can come only with a positive mind. So bring out the positivity of the mind And even if there is something negative, always try to look for something positive in it It is bound to be there And if a child becomes capable of looking at the positive even in the negative, then you have given him something He will be happy

You have given him a negative mind, and if he becomes capable of seeking the negative in everything that is positive, you have created Hell for him For his whole life he is going to be in Hell Heaven is to live in a positive world Hell is to live in a negative world.

This whole earth has become a Hell because of negative minds. The mother cannot say to her child that "That woman is beautiful". How can she say it. Only "she" is beautiful; no one else is. A husband cannot say to his wife, "Look at that woman passing on the street: how beautiful she is!" He cannot say it. He says it, but inside. And if the wife is with him, he is even afraid to say it inside. A husband moving with his wife is really afraid to look here and there. He cannot look. That is why he is never ready to move with his wife. It is such a Hell. Why? If some-one is beautiful why not tell it!

A mother cannot listen to her child reporting that someone is beautiful. She will try to make him feel that only she is beautiful and the whole world is ugly. And ultimately the child will find that his mother is the uglisest, because how can you create beauty in an ugly world? So a father goes on training him, a teacher goes on saying that "Only I am the possessor of Truth".

Someone was here only two days before and she told me that "I want to listen to you, but my guru says that this is sin. You belong to me, so how can you go anywhere else? And when I can give you the Truth, what is the need?" Sooner or later this guru cannot remain a guru, cannot remain a teacher, because he is teaching negativity. And this negativity is bound to rebound on himself ultimately.

In Zen, teachers will send their disciples to their opponents. Someone will remain with a teacher for one year and when he is ready the teacher will say, "Now you go to my opponent. Something I have said, but the remaining he can say — the other part; so you go"

This teacher will always be remembered as a teacher. You can never disrespect him. How can you disrespect him? He sends you to the opponent just to find out the other part.

I have told something, but this is not the whole and no one can tell the whole. The whole is so big! So create a positive attitutde, and a better world can come out of it. But this is very rudimentary; this is a very complex subject. So sometimes we will discuss it more.

This much for today.



Seventh Discourse

Bombay, India, February 21, 1972

THE UPWARD FLOW OF THE MIND

Fourth Sutra, Sanskrit Text

उन्मनी भावः पाद्यम्।

(Unmani bhaavah Paadyam.)

English Translation:

"The upward flow of the mind is *Paadyam*, the water for Divine worship"



CHAPTER 7

The mind is the bridge between matter and consciousness, between the outer and the inner, between the gross and the subtle. When I say the mind is the bridge, I mean many things. Man comes to the world through mind; man comes to the body through mind; man comes to desires through mind. So wherever you reach, the reaching is always through the mind. If you create a hell for yourself, you create it through mind. If you create a heaven, that also is through mind.

One of the zen patriarches, Hui-Hai, has said, "The mind is Heaven, and the mind is Hell." So whatsoever you are or whatsoever you can be will depend ultimately on how your mind works. This working can create something for you which is not, and this working can reveal to you that which is **So the mind can create a very illusionary world around it.** It is capable. It can dream, and it can dream so real-like that you cannot even detect that whatsoever is seen and perceived is not real

So the mind has a projective force; **it can project that which is not.** The mind can create, and because it can create that which is not **it can forget that which is.** It can just be in such a state that the Reality

is never in any contact with it and whatsoever happens depends only on the mind So the mind has to be taken as the root of everything that one can experience Even if one has to know the Divine, one has to go through mind Of course, that going is difficult because that going implies the dropping of the mind. Even if the dropping of the mind is needed, it is through mind. And unless you drop the mind you will never be able to know what is true.

Mind is everywhere, either positively or negatively. Whatsoever you are doing — creating an illusory world or discovering the real, creating a madness for yourself or creating a meditative state — it is all through the mind Wherever you go, you go through the bridge of the mind. Even if you have to come to yourself, it will be through *mind Of course, the coming will be negative, and you will have to* negate the mind You will have to come back, and the same steps will have to be taken; only the direction will be different

If I go for my home, there are steps which lead me away. If I am returning back, the same steps will lead me back; only the direction will be different So if you can understand how mind goes out, you know that the same path is to be followed back.

In Indian symbology, upward is synonymous with inward and downward is synonymous with outward When we say "upward" we mean inward They both mean the same The more inward you go, the more upward, the more outward you go, the more downward These two are different symbols. The Chinese mind has always used "downward" to be synonymous with inward and "upward" to be synonymous with outward. So whenever Lao Tse would speak he would never use upward, he would say come downward, and by "down" he means come within. So the within for Lao Tse is just like an abyss, you fall in.

Indian symbology is different. We use "upward" for inward **For us the inward is not like an abyss; it is like a peak. Both can be used because symbols are just symbols;** they indicate More than that is meaningless and this has always been a problem. The "Upanishads" always talk of upward, and the symbol is fire — fire constantly running upward For Lao Tse and Taoists water is the symbol — water running downward finding the most downward position possible. It can

rest only when the deepest abyss has been found But fire will rest only with the sun. It will go upward, upward, to the invisible upwardness.

There is no contradiction. Really, whenever persons like Lao Tse or Zarathustra or Jesus speak, they may use contradictory terms, but they are never contradictory in their meaning They cannot be; that is impossible. If their words are contradictory, that only shows their type, their choice, their individuality, their way of saying things — nothing more But pandits and scholars can make much out of these apparent contradictions. And whenever we are talking about the Absolute, the ultimate, one thing must be understood very clearly: you can use either of the extremes to express it, and each extreme is as valid as the other.

For example, the "Upanishads" use for the Divine the word "Absolute". This is one extreme that of a positivity — the Perfect, the Absolute Buddha uses for that same state and that same Realization, "nothingness"— the other extreme. totally opposite as far as words go, but as far as the Realization is concerned, they both mean the same. But this created much confusion.

Buddha appeared to be absolutely contradictory to the Hindu mind. He was not. He was one of the purest Hindus possible, but he used a negative word That was his liking, and it is good not to discuss liking because one is as valid or as invalid as the other. Both can be used. Either you say the infinite or you say the zero; both are infinite. If you take it in the beginning, it is zero. If you take it in the end, it is infinite. Both mean the same thing.

Just like this Buddha and Mahavir, both contemporaries, used very contradictory language. Mahavir says, "To know the Self is the ultimate knowledge, the wisdom. To know the Self is the wisdom." And Buddha says, "To believe in the 'Self' is the only ignorance." Mahavir says, "Only the Self is," and Buddha says, "Only the 'self' is the deception, the most false thing."

Nothing can seem more contradictory, so Jains and Buddhists have been fighting constantly for twenty-five centuries. But the whole conflict is based just on linguistic fallacies. Mahavir uses the word

"Self", to negate everything of the ego in it He says, "You become the Self when there is no ego." So really, the "Self" becomes just like "No-self" **If there is no ego, the Self becomes just like No-self.** And Buddha uses "Self" as the ego, and he says that the self MEANS the ego, that the most perfect ego means "the self". Then the meaning becomes clear. So both are right. When Buddha says, "To believe in the 'self' is to be ignorant," he is right Mahavir is also right when he says, "To know the 'Self' is the ultimate wisdom" The contradiction is just apparent

Lao Tse says, "To go down to the last is to reach the basic Existence." He begins from the beginning and says to drop down back to the very beginning, to the original source The original source is deep "down" The Upanishads say, "Go up" to the last where the peak is achieved." Lao Tse says, "Go down to the original source," and the Upanishads say, "Go up to the ultimate possibility, to the very end Achieve the potentiality to the very end, make the potentiality absolutely actual" **The beginning and end are not two separate things.** Really, no end can end unless it reaches again to the beginning The beginning begins only where the end ends

Life moves in a circle, so if you begin a circle the point of beginning will be the point of the ending also Life moves in a circle, so you can say the same point is the beginning and the end both So the upward is not contradictory from the downward The Lao Tse — an downward and the Upanishadic upward both mean the same. Only the words differ

If we can penetrate to the meaning beyond the words, only then can we conceive of and comprehend these minds. These minds are living in such experiences which really cannot be expressed through ordinary words But they have to use ordinary words, so they can use only ordinary words with a very different meaning, with a very different connotation. So one thing more when the "Upanishads" say upward, remember it is the same as inward The more you go in, the more up, and vice versa the more up you go, the more in. What is this upwardness or inwardness? And why should the sutra say that this upward flow of the mind is the only water by which you can worship the feet of the Divine? So many things are iplied One is that it is useless to use just water, it is useless

Mansoor, a Sufi mystic, was killed. When his hands were cut blood began to flow, and he used that blood as Mohammedans use water for *wazu* (cleaning the body before going for worship). They use water, but Mansoor used blood. And when he made the gesture of *wazu*, someone asked from the crowd, "Mansoor, have you gone mad? What are you doing?" Mansoor said that "for the first time I am doing *wazu*, cleaning myself with my own blood. How can you clean yourself with water?" He gives a deeper significance. Really, he means that unless you die, how can you purify yourself for the prayer? *Wazu* through blood means dying. Only dying can be a real cleansing, a real purity. And when you die, you become able to pray. you die, Unless you cannot pray. So the courage to die becomes a basic requirement for prayer.

This sutra says, "The upward flow of the mind is the water for the Divine feet." No other water will do. It goes even deeper than Mansoor's blood, because blood is not so deep; it is only skin deep. You can do *wazu* with your blood. It is not yet so deep. But the upward flowing mind is the deepest possibility, for two reasons: basically, the mind is downward flowing; basically, the trend is to flow downward because that is easy. Downward flow is always easy. The upward flow needs effort; the upward needs a fight with gravitation, the upward means austerity. You cannot flow upward unless you chaneg your nature completely. It is a transformation. The downward flow is but natural. It is of the very nature of things, and so mind naturally has a downward flow.

Think of it in this way: if you want to think and concentrate on the Divine, you will feel much difficulty. The mind will be wavering constantly. You will not be able to concentrate even for single moment really. It will be going here and there. Concentration will not be possible; contemplation will not be possible; meditation will not be possible. The mind will not be ready. Even with much effort, you will find it is not coming to the Divine, toward the Divine. But think of sex, and the mind is absorbed. There is no need to concentrate; IT concentrates. There is no need to make any effort; the mind flows easily.

Really, we do not know anything else except sex by which we can understand what concentration means. So it happens always that whenever a person can concentrate on any other thing sex will not

be a problem for him. Even if he is just a scientist or a research worker working in his lab, if he can concentrate on his work then sex will not be a problem in his life at all. But if you cannot concentrate on anything else, then your mind will be flowing through the channel of sex constantly.

One thing must be understood: when you are thinking about sex, you are totally absorbed. There is no wavering. You even forget that you are thinking about sex though you may remember afterwards. Even this much wavering is not there. You forget that you are different and this procession of sexual thoughts and images is different. You become one with them. This is what is meant when *bhaktas* (devotees) say, "the constant remembering of the Divine without you, without the 'I'. The same phenomenon occurs; only the object changes. It is not sex now; the object becomes the Divine. And unless the Divine becomes as naturally absorbing as sex is, you cannot flow upward. So upward flow is an effort You have to pull yourself together for it. Downward flow is easy. That is why, whenever you feel tense, sex becomes a relaxation, a relief.

Every tension means that you have been pulling yourself together toward something which is not natural. Then, if you can relax to the the downward flow, you will feel a relief. So in the West particularly, sex has become just a relief, just a relief from tensions. It is and it is because when you flow downward no effort is needed. So sex is used by many, really by 99% of people, as a tranquillizer. If you have sex then you can sleep well Why? Because when the mind is flowing downward your whole body is relaxed Unless you are relaxed in the same way when your mind is flowing upward, you are not a religious person at all

That is the difference between a secular mind and a religious mind. A secular mind is at ease with downward flowing, relaxed. A religious mind is only relaxed when it flows upward. Whenever a religious mind has to flow downward it becomes tense. Ultimately, when the upward flow is achieved, the same effort will be needed to flow downward — even more effort, because upwardness, even when arduous, is still upwardness And downwardness, even with no effort, is downwardness When one has to come down with effort, the effort becomes a thousand-fold more ardous.

For a person like a Ramakrishna, even to eat is an effort. For a person like Buddha, even to move is an effort, even to be in the body is an effort. This effort means that the whole nature has transformed. That which was downward before has now become upward and that which was upward before has become downward. A religious mind flows upward as if the upwardness has just become downwardness. A Meera is at ease when she is dancing and singing for Krishna. But when her husband Rana is there she is not at ease, because Rana is now is a downward flow. This upward flow is bound to be an effort for us. Unless you will it, you will not achieve it.

You will find that conflict again between the Tao and the Upanishads Lao Tse says, "Effortlessness is the means," and the Upanishads say, "Effort, total effort, is the means." When Lao Tse says "effortlessness", he means be so still that not a single movement is there, because any effort is a movement, any effort is a tension, any effort means that you are outside. So when Lao Tse says "effortlessness", he is using it to mean an absolutely relaxed state of mind. Do not do anything.

It is not so easy. It is as difficult as upward flow rather, even more difficult, because we can understand terms which imply doing, but we cannot understand terms which imply non-doing. Non-doing for us is more ardous, but both are ardous and both try through different ways to achieve the same point. If you become totally effortless, you achieve your innermost center, because you cannot move. When there is no movement, you will drop down, down, down to the center. Every periphery is an effort When there is no effort, you will be down in your ultimate center.

The Upanishads again use a different way which is, of course, in logical relationship with their concept of upwardness. They say, "Absolute effort is needed." When you make an absolute effort, you will become more tense, more tense, more tense, and there will come a moment when you will be nothing but tension. You will be nothing but tension! Then there is no further to go The ultimate has been achieved. Now you are juast a tension. When this climax comes, suddenly you will fall from the climax. You cannot go further. You have come to the last limit. The tension has come to its ultimate maximum. It cannot go further. When tension comes to a total climax,

you suddenly relax and you reach the point which is meant by Tao, by Lao Tse — that of effortlessness. You come to the center So there are two ways: either relax directly as the Tao implies or relax indirectly as the Upanishads say. Create the tension to its ultimate, and then there will be relaxation

I think the Upanishads are more helpful, because we are tense and we understand the meaning, the language, the ways of tension. Tell someone suddenly to relax and he cannot. Even relaxation becomes a new tension for him I have seen a book which is entitled, "You Must Relax" The very "must" will create tension The word is anti-relaxation —"must". Then it becomes hard work You "must" relax. So **try now to relax, and your very effort to relax will create more tensions.** The title should rather be, "You Must Not Relax," if you want to relax

Relaxation cannot come directly to us We are tense, so much tense. Relaxation does not mean anything We have not known it. Lao Tse is right, but to follow him is very difficult. And it looks simple. Always remember, whenever something looks very simple, remember, it must be very complex, because in this world the most simple is the most complex And because it looks simple you may deceive yourself. So I can say, "Just relax," but it will not happen

I was working for ten years continuously with Lao Tse-an methods. I was constantly teaching direct relaxation It was simple for me, so I thought it would be simple for everyone Then by and by, I became aware that it is impossible I was in a fallacy It was not possible I would say, "Relax!" to those I was teaching They would appear to understand the meaning of the word, but they could not relax. Then I had to devise new methods for meditation which create tension first — more tension. They create such tension that you become just mad. And THEN I say, "Relax".

When you have come up to the climax, your whole body, your whole mind, becomes hungry for relaxation. With so much tension, you want to stop, and I go on pushing you to continue to the very end. So do whatsoever you can do to create tension, and then, when you stop from the peak, you just fall down into a deep abyss The abyss is the end; the effortlessness is the end But the Upanishads use tension as the means. They say, "Make an effort to flow upward."

Really, to use the word "flow" is not good because flow means downward. How can you flow upward? You have to struggle To flow upward means a struggle — a constant struggle A moment is missed. and you will find you are downward. You stop the struggle for a moment, and you will be flowing downward. It is a constant struggle against the current. So understand what is the current and against what current you have to struggle in order to flow upward

Your habits are the current — long habits, habits generated by many, many lives — not only human lives, but also animal lives and vegetable lives You are not isolated; you are part of a long succession and every habit is just ingrained

You have been flowing downward continuously for millenia so it has become a deep habit Really, it has become your nature. You do not know any other nature. You know only one nature which goes down and down and down This downwardness is the current, and every cell of the body, every atom of the mind, is just part of a long, long succession of habits. They are so deep that we do not even remember from where they came

Now Western psychology has come to discover many, many new things For example, now they have discovered that whenever you feel violence your viollence is not in the mind alone It is deep in your teeth and in your nails. So if you suppress violence, your teeth will absorb it and your jaw will become diseased because animals whenever violent, use teeth and nails Our nails belong to animality. Our teeth belong to animality — to a long animal heritage. So when someone is violent and suppresses it, the teeth become loaded.

Now they say that many diseases of teeth are just because so much violence is suppressed — many diseases of the teeth A violent man has a different type of jaw Just by seeing his jaw you can say that he is violent A person who has suppressed many, many violent fevers, upheavals, will begin to have a particular type of jaw. The violence will be there. One psychologist, Wilhelm Rieich, will just push your teeth by his hands, press your teeth by his hands, and suddenly your whole body will become violent

Wilhelm Reich had to be continuously guarded against his patients because he will push, manipulate again, activate hidden violences,

just by touching. He became an expert. Simply by touching a particular part in the jaw and teeth, he will bring many, many violences, back to you which even you do not remember. You will begin to scream. attack He says, "Now I have touched a built-in-program." A built-in-program has been touched and reactivated."

Sometimes it happened when Reich would push a particular spot (and he became aware of them by continuously working for forty years on jaw spots), he became aware that every spot has a particular type of violence hidden in it. So he would push a particular spot, a particular *chakra* (psychic centre) in the jaw, and a particular violence will come out He became capable of pushing you back so much that you will become just an animal. Sometimes it happened that the patient will again just be not a human being at all He will fall back, become reduced to an animal. He will begin to roar like an animal, attack like an animal

This is the current When you are violent, you alone are not violent Your whole history is violent When you are sexual, you alone are not sexual The whole history is sexual. the whole succession. That is why sex has so much force You are just a dead leaf in a big current So what to do to go upward against the current? What do you do?

Three things are to be done: one, whenever mind begins to flow downward, become aware as early as possible—as EARLY as possible! Someone has insulted you. For you to become angry, a little time is needed because it is a mechanism You will get angry, but after a gap Things will happen like a flash First you will feel insulted The moment you feel insulted, the second current will begin to flow You will become angry The anger will not be conscious At first when the anger begins to become conscious; it will first be just like a fever. Then it will become consicious. Then you will begin to express or suppress it.

So when I say, "The earlier the better", when someone insluts you, become aware as soon as you begin to feel that you have been insulted And whenever you become aware, just make an effort to stop Do not fall into the automatic track even for a single moment. Even a single moment's stop will help much Longer stops will help even more

When Gurdjieff's father was dying, he called his boy. He was just nine, and Gurdjieff remembered the incident all his life. The father called him. He was the youngest child. The father said, "I am so poor; I cannot give you anything, my boy. But one thing which my father gave to me I can give you You may not even be able to understand what it means now, because I myself was not able to understand what it meant when my father gave it to me. But it proved the most precious thing in my life. So I am just giving it to you. Preserve it Sometime you may begin to understand it."

Gurdjieff just listened. The father said, "whenever you feel angry, never reply before twenty four hours. Reply, but let there be a gap of twenty four hours" Gurdjieff followed his dying father's advice. It became deeply impressed in his mind the very day his father died. And Gurdjieff said, "I have practised many, many, many spiritual exercises, but that was the best I never could be angry in my life, and that changed the whole flow, the whole current, because I had to stick to the promise. Whenever someone would insult me, I would create something, some situation. I would just tell him that I will come back after twenty four hours to reply And I have never replied, because it proved such nonsense to reply."

Only a gap was needed, and the whole life of George Gurdjieff became something different. So **even if you can begin with one thing in the current, you will begin to change the whole.** Really, **this is one of the basic truths of esoteric religion: that you cannot change the part unless you change the whole.** And it works both ways. Either you change the whole and the part will change, or you change even a single part totally and the whole will follow, because they are so integratedly related

So begin anywhere Find out your chief characteristic. Find out the chief characteristic for you: that which is most forceful, which you cannot resist, that which tempts you and causes you to go down. It may be sadness, it may be anger, it may be greed, it may be anything Find out your chief characteristic, your weakness; begin with the stronger one Then the weaker ones can be won very easily. Begin with the strongest. If anger is the strongest begin with anger. First, when you feel that you have been insulted, you have been rejected, you have been hindered—anything which creates anger; just when you feel that "Now the first step has been

taken and I am feeling insulted"; stop for a moment Do not even breathe Just stop the breath wherever it is If it is out, let it be out. If it is in, let it be in Stop breathing for a moment, then release the breath Go in, and find out whether you have missed the thing or it is still there

You will have missed it The connection is missed You will have given a gap to the automatic working Somewhere you have disjoined the mechanism And breathing is wonderful to disjoin anything Just stop breathing, and there is a disjoining inside Your feeling insulted and the mechanism of anger will not be joined And if they are missed even for a single moment they are missed Your mechanism will never know that you have been insulted.

The earlier this happens, the better There are even earlier stages, but they belong to the other, not to you When the other is insulting you, before feeling insulted look at him and feel that he is angry. Stop your breath and look at him again and you will not be insulted. He will insult you, but you will not be insulted You will not feel insulted because again there comes a gap. This gap is between him and you Now he cannot cross this gap. He cannot insult you He will insult, but somewhere he has missed you You are not the target now. For HIM you are the target, but actually you are not. YOU can laugh, and if you laugh it is better

So give the situation a gap Secondly, do something which is ordinarily never done in such situations When someone is insulting, no one laughs, no one smiles, no one thanks, no one hugs or embraces **Do something which is never done. Then you are against the current,** because the current is always that which is done, that which is usually done That is what the current means **Be unusual.** Someone is beating you · laugh and feel the difference—not only in those who are beating you but within yourself If you can laugh, you will feel totally different Try it—something absurd; and then you disconnect the whole mechanism, you confuse the whole mechanism, because the mechanism cannot understand what is happening A mechanism is just a mechanism It may be very deep rooted, but it is mechanical. It has no consciousness So confuse your animal Do not allow him to push and pull and manipulate Confuse the animal The more you confuse him, the less powerful he becomes And by "animal" I mean your past

This is the real experiment : to do something which is never done. When you are happy, do something which is never done in happiness: be sad; act sad; be angry; act angry. Confuse the mechanism. Just do not allow the mechanism to know everything that is to be done. Do not allow, and within a year your mechanism will be at a loss. Someone will be insulting, and your mechanism will not know at all what to do. You have broken from your past.

So try. Every moment can be an experiment. And you will feel a sudden change in your consciousness When someone is insulting you, laugh and feel what is happening inside. There is something new. You have never known it.

I am reminded of a Zen monk, Rinzai . he is sleeping in his poor hut. A thief comes in at midnight. It is a full-moon night, and a thief comes in. The light of the moon is coming in The doors are open There is no need to close the doors because he has nothing. He has only one blanket in which he is asleep The thief goes around the hut and finds nothing Rinzai is awake. He feels very sorry for the thief because there is nothing, but he does not want to disturb him either. He can give the blanket; that is the only thing But the thief will be disturbed He may even run. So suddenly he laughs. The thief is stunned. Rinzai throws the blanket over him and runs away. The thief follows. What has happened? The whole thing has become just a confusion. So the thief follows him, catches him in the hand and asks him, "What you are doing?"

He says, "I am just confusing my mechanism. You are not concerned at all. Do not worry. It was just a coincidence that you came in. I was just experimenting with myself."

What to do? The traditional answers are always ready. Use your fantasy, use all your imagination, because your mechanism is the least imaginative thing—the least imaginative It is very much traditional and orthodox Understand what I am saying . it is orthodox, traditional. You have been angry the same way always Innovate, use your imagination, be creative, and confuse the current. **The more you are capable of confusing the current, the more you will transcend it.** So the second thing is to use unusual expressions Do not allow the routine. The more you allow it, the more powerful it goes on becoming.

The thief I was mentioning just fell at the feet of Rinzai and he said, "If you can use such things, allow me to use myself also. You ran like a thief and you are the master of the house. You confounded me I have been in many, many situations, but never like this. You have hypnotized me also You are the first man who has not behaved with me as a thief, who has not thought about me as a thief, so I cannot leave you now Everyone has tried with me that I should leave this profession and I had my own reaction But with you I change. Now initiate me into your path"

Rinzai said, "How can I initiate you? Really, when I laughed, in that moment I became Enlightened. When I laughed, I became Enlightened. I was trying and trying and trying I had been meditating for years and nothing happened, but in that moment of laughter, something broke down, something exploded I became disconnected with myself. So you are my teacher, really. You have initiated me."

So use something absolutely absurd such as Zen monks have been using If you go to a Zen teacher, you can never conceive of what his answer will be If you go to a Hindu teacher, a Hindu guru, your question can show you what the answer is going to be The answer is predictable And whenever the answer is predictable, it is useless. It is useless because it is routine So if you go to a teacher, you can know that if you ask "this", he will answer "this". But you can never know with a Zen teacher. Everything is possible and nothing is impossible. He may answer, he may not answer He may answer in such a way which is not at all connected with your question—not at all.

You may have asked, "Is there a God?" and a Zen teacher might answer, "Look, the sun has gone down The evening is to come." The answer is not related at all Someone may ask, "What is a Buddha? and a Zen teacher might just beat you or throw you out of the window Why? Really, he is not answering you. He is just trying to create a gap between your questioning mind and the answer—a gap!

If you ask, "Is there a God?" and I throw you out of the window, how can you relate these two? There is no relationship. If I answer "there is no God", it is related If I say "There is a God", it is related. My atheist answer and my theist answer are both related. They do not create the gap But if I begin to beat you or I just begin to dance,

I just begin to laugh—just a mad laugh, it is not related. And if you can be unrelated, unhitched from your routine track, if you can be derailed from the track, something has happened. And it has happened many times that the seeker is being thrown out of the window, and he comes back to touch the feet of the master to say, "Much has happened that I have not even dreamt possible. And my question was not even related. But you have replied; you have replied to me."

The first Zen teacher from India, Bodhidharma, went to China. He introduced Zen there Zen is really the Chinese form of "*Dhyan* (meditation). "*Dhyan*" is Sanskrit, and the equivalent of "*Dhyan*" in Pali, the Buddhist language, is "*Zhan*". So *Zhan* in China became *Chan*, the Zen in Japan. When Bodhidharma reached China, the Emperor Wu came to receive him. When he entered the boundary in which he was to be received, many thousands of monks were there. No one could conceive that Bodhidharma would enter in such a way : one foot was naked; on the one foot there was a shoe and another shoe was on his head He entered with a shoe on his head.

The Emperor Wu was just bewildered; "What type of man is this? Is he mad?" Wu became worried, and Bodhidharma laughed. Bodhidharma said, "You must be thinking the man is mad. I can predict you. You cannot predict me That is the difference. You must be thinking I am mad. You haven't said so, but I can predict. You cannot predict me. That is the difference."

Become unpredictable; this is the second thing. If you are predictable, you are a thing, not a person. The more unpredictable, the more you are not a thing, not just a thing among things. You become a person. So the second thing is to be unpredictable against a the current. Be absurd sometimes. Do not just try to be logical because the current is logical. Remember this the current is very much logical—strictly logical; everything is related. You insult me, I am angry. You appreciate me, I am happy, You call me good and I am one way, and you call me bad and I am different, and everything is predictable; it is logical.

Really, if you are angry and I do not reply to you with anger, you will feel something strange has happened. You will not be at ease. You will not be at ease because something illogical has come in.

But we live in a logical world. The current is very much logical, mathematical; everything is fixed. Unfix it! Disturb it! Create a chaos! Create an inner anarchy! Only then can you throw the animal heritage. Animals are predictable and animals are very logical. To transcend them you must have the courage to be illogical, and that is the deepest courage—to be illogical.

Jesus says, "Those who have will be given more, and those who have not, even that will be taken away." This is illogical. This is absolutely illogical. What does he mean? He is using some Zen words. If you look at the words of Buddha, Krishna, Lao Tse, you will find they are not logical. If you say to Buddha that "I will be good, virtuous. I will follow; what will I gain?" he will say, "Nothing. You will not get anything—'nothing'".

This Emperor Wu said to Boddhidharma, "I have donated millions for the purpose of Buddhism. I have opened many monasteries. Ten thousand monks are fed daily in my palace What will be the result? What will I gain?" And Bodhidharma says, "Nothing. And if you insist more, you may even fall down into Hell If you insist more, you may even fall down into the deepest Hell" This looks illogical Even the ten thousand monks were just afraid of what he is saying He may destroy the whole business because they were trying to pursuade the Emperor that he will get into a high Heaven, that he will just be by the side of the Divine Emperor, the Divine throne. He will be just by the side, and he will have a palace there. And 10,000-fold of whatsoever he is giving here, he will get back. But this man is destroying everything He says, "Nothing"

Bodhidharma is illogical, Wu is logical. Wu again asks, "Are you joking? I have done so much. Is it not holy?" And Bodhidharma says, "There is nothing holy. The word 'holy' is just empty. And if you insist more, you will fall down into a deep Hell" The Emperor Wu said, "we have no communication between us What are you talking I cannot understand and what I am saying I think you are not hearing." Bodhidharma said, "Yes How can there be communication between you and I? Either you come up or I must come down. Only then can we meet somewhere And I am not ready to come down, so you try to come up." But it did not happen, so Bodhidharma remained outside the Empire and the Emperor went back to his palace.

After ten years, when he was dying, the Emperor remembered. When death came, every logical system was shattered. Then he became afraid of whether anything was going to happen, because "I have fed these *bhikkus* (monks) and I have made so many temples and *viharas* (Buddhist monasteries), but this death is here." Then he remembered the monk, Bodhidharma, and he asked, "Bring him back. If he is found anywhere, bring him back soon, because I am dying and death has shattered all my logic and rationality. Now, only that man can help."

But Bodhidharma was dead. He died one year before, but he left a message for the Emperor Wu and he had said to his disciples, "One day when he will face death he will remember me, because I was just a death to him, to his whole expectation, all his desires, his whole fantasy about the other world. I was just a death to him. And when death will come and when death will shatter his hopes, he will remember me" So he had left a message for Wu That message was given. In the message it was written again, "You cannot predict me, but I can predict you. When you will die, you will remember me because death is illogical Even I can predict what you will remember when you will die"

Really, if you can understand it: life is illogical, death is illogical, love is illogical, God is illogical and all that is logical is just market-place. In this life everything that is meaningful, significant, deep, ultimate, is illogical. **So create an "illogicalness" inside. Do not be too much logical.** Then you can break Logic is the foundation of your old mind, your traditional mind Illogic should be the beginning of the new mind.

And thirdly, **whenever you feel convenience, comfort, easiness, be alert: the mind is flowing downward.** Do not ask for inner comfort; otherwise you will be lost. Do not ask for inner convenience; otherwise you will be lost. Whenever you feel everything is okay, be alert: you are flowing downward. Because nothing is okay, really So whenever you feel that everything is okay, nothing is to be done and everything is just flowing, everything is good, remember you are flowing downward. Be aware of inner conveniences And when I say "comfort and convenience,", I mean inner ones. Outwardly it makees no difference; you may be in outer comfort. But, inwardly, never allow comfort to settle.

That is why no one remembers religion when he feels happy. When you feel sorrow, when you feel sadness, when you feel misery, you begin to think about religion Inconvenience inside must be used So two things: first remember always that the downward flow is very convenient Do not be a victim to it **Always create some inner inconvenience.** Inner inconvenience is tough. **This is austerity!** What do I mean by inner inconvenience? You are sleeping, relaxed · Create an inner inconvenience Let the body relax, but do not relax the alertness.

Sufis have used vigil, night vigil, as an inner inconvenience. The whole night they will be on vigil In India, sleep was never used, really. Food and hunger were used as innner inconveniences The hunger is there do not take food The hunger is there remember it; be aware of it An inner inconvenience is created. The mind has a habit to fall for the convenience, so create any inner inconvennience. And always go on changing, because if you are fixed to one it will not be all inconvenience for long You can even become fixed to your fasting, and it becomes a convenience rather than an inconvenience. Then to take food may begin to appear as an inconvenience.

Once you go on a fast, you know that the body can run without food. The body begins to feel more light, the body begins to feel more alive, the body begins to feel more vital And the body has a built-in process, so that for atleast three months you can be without food—without any. Then after seven or eight days, to take food will be inconvenient So use fasting as an inconvenience, and when fasting begins to settle, use food

Gurdjieff was strange in this He will give you such strange foods Such strange foods you have never eaten! The whole stomach will be disturbed and he will create inconvenience These strange Chinese foods, Indian foods, Caucasian foods, he will use in New York Whenever he was travelling, a whole truck of his strange foods would follow him and his followers were very much afraid because he will force them to eat so much that it became a torture Eight in the night up to twelve, four hours, will be for eating, and he will be there He will go on forcing and no one can say no He will force much alcohol so that ordinarily you would just become deadly unconscious But he will go on He will create inconvenience and he will

say, "Let the inconvenience be there. Remember! Be awake! "He will go on pouring alcohol, and he will say, "Remember—remember, and be awake."

Tantrics have used alcohol, and real Tantrics can take any amount of it without being affected at all. They say, and they say rightly, that alcohol creates the deepest inconvenience inside. To fight with it and remain aware is the most arduous thing. When the alcohol goes in and every body cell becomes lethargic and the chemical begins to work and the mind begins to lose consciousness, then, to be aware is most arduous *tapa* (austerity) possible. But IT IS possible, and once it happens you will never be the same again.

So create any inner inconvenience. The current always helps you to be convenient : that is the trick. Then you begin to flow with it. So the third thing for the upward flow of the mind is to create inner inconvenience continuously And go on changing You can take any habit, but go on changing. When something becomes convenient, leave it: create something new. Then, by these inconveniences, you create a crystallization inside You become integrated, one And for this oneness, this integration, this chemical crystallization, alchemists use the word "gold". Now the baser metal has been changed into higher. Now you are gold. This integration is the third point to remember.

So continuously be aware that some integration must take place. No moment should be missed in which you have not tried to integrate yourself. You are walking· a moment comes your legs give way, and they say, "Now you cannot move." That is the point to move. Now MOVE! Now do not listen to the legs and you will become aware of a subtle force, because **the body has two force reservoirs. One is just ordinary, for day-to-day use. Another, deeper one is infinite.** It is not for every day use. **It only comes in operation when some emergency is there.**

You are walking : you have walked twenty miles, and now you know very well—your logic says, your mind says, every fibre of the body says—that now no movement is possible; you will just drop dead. A single step more, and you will drop dead. This is the moment: Now move! Do not listen to the body. Now run! Do not listen to

the body. And suddenly there will be an upsurge of energy again. Within moments you will feel a new energy, and now you can walk for miles together This energy comes from the reservoir, and this reservoir is connected only when the day-to-day energy source is just empty If you listen to it, then this reservoir is never used.

You are feeling sleepy, and now you cannot even open your eyes. This is the moment Stand! Open your eyes! Stare! Do not blink! Forget the sleep and try to be awake, and within seconds a sudden upsurage of energy will overflow. There will be no sleep. You will be fresher than you have ever been in the morning It is a new morning, and an "inside" morning has happened Energy has come from a deeper source. **This is how to integrate your mind and how to let it be arrowed upwards continuously.**

The *rishi* (sage) says, "The upward flow of the mind is the water for Divine worship" No other water will do for the constant upward flow Only by this can you worship at the feet of the Divine.

Enough for today.



Eighth Discourse

Questions and Answers

Bombay, India, February 22, 1972.

Q. 1. What is the difference between fighting against habits and suppression?

Q. 2. How to know when one is free of sensual instincts?

Q. 3. Can effort and relaxation be practised simultaneously?

CHAPTER 8

Questioner :

Bhagwan, you said last night that to have an upward flow of the mind one has to make a constant effort against past animal habits.

Please explain, what is the difference between efforts against habits and suppression?

Bhagwan Shree Rajneesh :

Transformation of the mind is a positive effort. Suppression of the mind is negative. The difference is that when you are suppressing your mind, you are concerned with being against something. When you are transforming your mind, you are not directly concerned with being against something. You are positively concerned—FOR something The effort is for something, not against something.

You are against anger, so you block anger, but where will the energy go? The energy that you have suppressed will create inner complexities. It will be even more perverted, so to be natural is better than to be perverted. Perversion is disease; to be natural is healthy.

Of course, just to be healthy is not the end. One can go even beyond health So these are three things—suppression, being natural and trancendence Just being natural is just being healthy. If you suppress and there is no positive outlet, no creative outlet for your suppressed energies, then you become perverted You are not healthy. You become diseased; you become a dis-ease.

Do not be concerned negatively. Change the energy, the door, the path, the outlet, positively, and when there is a creative change, the energy that was flowing into sex will not flow. Whenever you can open a higher passage for it, it will flow through it Whenever you can create something which is better than nature itself, then there is no suppression This difference must be understood

Only men can fall below nature; no animal can fall below nature There are no abnormal animals. There is only one kind of exception; sometimes animals also become abnormal, but only when they are with men—never alone A dog can go abnormal, a horse can go abnormal, but never alone, never in their natural state They can go abnormal with man, with man's society. They can go abnormal in a zoo

Men can fall below nature This may seem unfortunate This is not, because this capacity comes with another capacity. man can transcend nature. No animal can transcend nature The higher you can go in nature, the lower you can go also, in the same proportion. Every possibility is a double possibility Every possibility opens two doors that are diametrically opposite. Unless you can fall below nature, you cannot transcend above it. **If you have the capacity to transcend nature, you will have the capacity to fall below it also.**

Animals are just natural; they are neither perverted nor transformed Never do they become sub-animals, and never do they become super-animals They are just animals Man is a flexible potentiality. He can fall below nature, can become perverted, can become mad. He can transcend nature, become superhuman, become a Buddha

Another thing: animals are born with their nature In a way they[1] are born perfect An animal is born developed Man is born without any nature and is not developed at the time of birth. He develops later, then many possibilities open And there is a great range of possibilities Man is born undeveloped not only mentally, but even bodily he is born undeveloped. No animal child is born with an undeveloped body. The body is complete That is why, when the animal child is born, he is capable of living even without parents.

Man's child is born undeveloped, and even in the physiological structure many things develop only after he is born And it takes years. In the mother's womb he is not completely developed. And because of that a mother is needed, because mothering must continue.

If the child is born completely developed, then there will be no mothering.

The whole institution of the family developed and, consequently, the whole society—**the whole idea of society was born—because the child is born undeveloped.** He has to be looked after, taken care of. Only after twenty years will he really be out of the womb. In these twenty years, he will need a family, loving care, a society in which to develop. This will be a greater womb.

Even when he is physically complete mentally he is not He will have to develop his mind. And, **really, the average mind is never beyond fourteen years of age.** The average mind remains below thirteen and a half. The mental age average is thirteen and a half. A person who is physically seventy is mentally thirteen and a half The mind remains in such a primitive, primary state. The body becomes complete, the mind remains incomplete, and the spirit is not even touched and **man dies without ever having evolved any spirit.**

Whenever someone asked **Gurdjieff,** "Have we souls?" he **would** say, "No! **SOMETIMES it happens that a man has a soul.** Only sometimes does it happen," Gurdjieff says. "Only sometimes, rarely, does it happen You do not even have complete minds, so how can you have a soul?"

An incomplete body cannot have a mind. an incomplete mind cannot have a soul, and an incomplete soul cannot realize the Divine.

Really, body works as a womb for the mind, the mind works as a womb for the spirit, then the spirit works as a womb for God. Man is not born finished, complete. He is born only as a multi-potentiality, and he can fall down—below nature. He can be more animalistic than any animal and he can be a superhuman being also. He can be just Divine This range of possibilities is there

Now you can do two things : If your mind becomes negative, suppressive, you go on fighting things which are not "good". You fight sex, you fight anger, you fight greed, you fight jealousy, you fight violence, you go on fighting But when a person is fighting violence he will never be non-violent, because to fight violence one needs to be violent You cannot fight violence without being violent; so your so-called "non-violent saints" are all violent—deeply violent.

Of course, their violence is not against others; their violence is against themselves No one objects You can even applaud them. They are against themselves and very much violent. You cannot fight violence How can you fight violence without being violent? How can you fight anger without being angry? The very attitude to fight anger is a subtle anger The very fight means you are angry. You are not at ease with your anger.

You can take a negative attitude, and you can go on fighting with things which are there The more you fight them, the more you become like them. A person fighting sex will become sexual. His every gesture will become sexual His sitting, his standing, his walking, will become sexual He will be so much obsessed with fighting that everything will become the tinge and colour of sex

When you fight with something, you have to use the techniques of your enemy If you want to win, you have to use the same techniques that your enemy is using Even if you win in the end, you will not win, because the techniques will be the same. Really, you will have been defeated Fight with anger, and if you are defeated then anger will be there If you win then also there will be anger. Only anger has won against anger.

This negative fight will narrow down your consciousness more and more You will become afraid of everything And the negative mind is always in fear. Everything becomes a sin and everything

creates guilt and everything creates fear. You are just in a deep escape from everything. Your consciousness will be narrowed down; it will not expand. You will become so much afraid that you will hide within yourself, and everywhere around you there will be all the enemies. You have created them because you became negative.

This is suppression, and you will end in a madhouse. Everything that you have suppressed you will have to suppress continuously. The fight will be so continuous that you will not be able to do anything else. If you are fighting sex, then it will be enough; your whole life will be just a fight. If you are fighting greed, then it will be enough; even greed itself will not take so much energy as the fight with greed. **Sex itself will not take so much energy, it will not dissipate so much energy as fighting with sex.** Sex is just natural, and the fight creates negativity. Whenever you are negative, you only dissipate energy. Nothing is gained; nothing creative is achieved You become self-destructive.

So always remember never to be negative; then there will be no suppression. But I have told you that to go against the current is the way for the mind to flow upward. What do I mean by going against the current? The difference is very subtle, but once it is felt you can never lose the track.

For example, you are swimming in a river against the current. Two are the possibilities: one, you are just fighting the river, just fearful of being taken away by the river—taken down, taken in the flow—just afraid, trembling, fighting against the river. Then you will be defeated because this very attitude of fear of being taken away, and this trembling mind, cannot win. The defeat has set in. How long will you be able to fight the current? Your whole attitude is negative and the river is very much positive, life-like. But you are just full of fear and trembling How can you win? Sooner or later, you will dissipate energy in the fight and the current will take you away.

There is a second, another dimension: you are not fighting the river because you are not fearful of it In the first instance, fight is created because of fear. Remember, fight means fear. Fear comes first, then you begin to fight. Your fear creates fight; your fear creates the foe Basically, fear is at the root. You are not fighting the river

because you are not fearful of the river. You are not fearful of the river because you know that it is just natural for the river to flow downward Even if you flow downward, there is no guilt It is natural. Even if you flow downward, it is not a defeat. It is a defeat only if you fight Then it becomes defeat

It is just natural: the river flows downward and you flow with it. You can even enjoy it. You can feel the bliss of the flowing river without any effort, by just moving along with the current as the current takes you away You can even conserve energy by flowing down naturally

So the first thing: **do not be fearful of a downward flow; do not be fearful!** Remember, **it is natural,** and it is better to flow with the current than to be defeated and taken away, because then the whole thing will lose the bliss that is possible naturally So the first thing **to be natural is not a sin.** Remember, because only then can your whole effort become positive Otherwise, it will be negative To be natural is not a sin!

Of course, it is not enough; that is another thing. But it is not a sin If you are flowing naturally, that is okay As far as it goes, it is okay It is not a sin, it is not a guilt, it is not immoral; it is just healthy. But I say it is not enough It is not enough because **your possibilities** are still more They **are not just to be healthy. You can be holy also.** So do not be in fear, that is the first thing Do not be in condemnation of nature, and then the negative attitude will not be there

Do not fight the current; play with the current. Then you are not fighting the river, really; you are just training yourself to go upward. Feel the difference. you are not fighting the river You are just filled with an abundance, you are just filled with energy and training the energy go upward Now the river is not an enemy. Rather, it is a friend because it gives you the opportunity to go up, to play with it Now the fight is not a fight at all It is a game, it is a play The river is not your enemy It is a situation Life is a situation, it is not an enemy. Nature is a situation, it is not an enemy It is an opportunity

So try to train your inner energy to flow upward You are not concerned, really, with river going downward. You are concerned

with a different river — a river of energy going upward. Your mind is basically concerned with the inner energy which can go upward.

Feel thankful for the river — because it gives you a background, it gives you an opportunity, it helps you, it cooperates with you. You can weight yourself only through its current. You can feel yourself only because the river is going downward. The feeling that you can go upward even when the river is flowing down gives you a very different quality of confidence. You can go upward, so now, even if you relax and flow with the river, you know very well that you can go upward. Now even this downward flow with the river is not a defeat.

You have known something — something different from nature. If you have glimpsed at something different from nature even for a single moment, then you have known your potentiality. You may achieve it, you may not achieve it But now you are not just part of the downward flow; the upward flow is possible Now it will depend on you. You will be the decisive factor, not the downward current. Now there is no enmity. If the river flows downward, it is okay You need not flow, you need not fight, you need not be in fear. You can go up.

Ultimately, there is another possibility in which tantra has gone very deep. Tantra says **there is a possibility that when you flow downward with the river, still you flow upward.** Then only your body is carried away. How can the river carry YOU away? It can carry only the body. Tantra tried to create many downward rivers. So go into the river, feel the downward flow, flow with it, and remember constantly that YOU are not flowing

I was saying that by fighting with sex you may be obsessed with sex totally, but there is another possibility by going deep into sex, you may not even be sexual at all. But that possibility opens only when your effort becomes positive. This is what I mean by POSITIVE effort against the current. It is not really against the current; it is for the consciousness. The current is being used just as an opportunity —just to weigh yourself, just to find yourself out In order to feel the upward, the downsward is needed. The more forceful the current, the more forceful will be the feeling of the upward. So use nature as an opportunity, not as an enemy. Use instincts as friends, not as

enemies. They are friends. Only through your ignorance can you make them enemies. They are friends

When someone reaches the original source, the peak of the river from where the river comes down, one is just thankful — thankful toward the river, grateful toward the river, because it is only through the river that he could achieve the source. When someone reaches the peak of consciousness, one is thankful to every instinct because they all helped, they all created the situation, they all created the opportunity. And they were flowing in an opposite direction. So their opposite flow is not really against you; the river is not against you. You can be against the river, and if you ARE against the river you will never win. It is more the possibility that you may become perverted.

So use nature to transcend it When you see there is anger, do not fight anger directly. Weigh yourself, feel the energy; transcend the anger Anger is there, remain silent. Feel anger, feel yourself, weigh yourself, begin to flow upward. Take it as a play, do not be serious Seriousness is a disease If you take everything negatively, then you will be serious Then everything disturbs you: "Why is there anger? Why is there greed? Why is this? Why that?" Everything disturbs you, and you become serious.

Our "so-called" saints are very serious Really, **I cannot conceive of how a saint can be serious. He can only be playful.** The seriousness shows he has been fighting A soldier, of course, is bound to be serious A saint need not be, must not be. Really, it disqualifies him from being a saint A saint MUST be playful because nothing is against him. Everything is for him He can use everything for himself.

When I say "effort against the current", I mean play against the current — PLAY! Try, see what you can do The current is flowing downward Can you flow upward? The anger is there, someone has insulated you, the button has been pushed Can you remain non-angry? Just play — play with the situation; do not be serious. The moment you become serious, you become angry, really Anger is VERY serious So be playful, laugh, and see that the anger has been put on, that the conditioned mind has been put on. The anger is boiling there Now, swim against the current Take it as a play, and see whether

it is possible that someone has insulted you. The anger has been created in the metabolism. Can you still swim beyond it? But do not fight it.

That is why I say that the difference is very subtle. Standing on the bank, you cannot feel the difference unless you have been in the river and experienced both. You are standing on the bank, and someone is fighting the river, and someone is just playing with the river — going upward. What difference can you see from the bank? Only one: one will be serious and the other will be playful — nothing else.

One who is in fear, afraid, fighting, will be serious — dead serious. How can he laugh? How can he play? If the current pushes him, he will feel defeated. The other one who is playing will not be serious at all. He can laugh He can laugh with the river; he can laugh with the waves. And if the current pushes him down, he will not feel defeated. He will try again; he will not be serious. Rather, he will begin to love the river because it pushes He will begin to love the river! The difference will be inner, qualitative

Suppression is a serious disease; transforming oneself is a play. It is not serious at all. It is sincere, but never serious. It is authentic, but never serious. The quality of playfulness always remains there. It is the very spirit.

With positivity you are creating something inside. The outward is just an opportunity; the inside creation is the thing. The emphasis is on something else. It is not on fighting the river The emphasis is on an upward flow.

For example, I am writing something on a blackboard. I use the blackboard, but I write with white chalk because on a blackboard the white chalk becomes clear in contrast. I can write on a white wall also. The writing will be there, but it will be as if it is not because the contrast is not there. So the blackboard is not against the white chalk. It is not the enemy, it is the friend. Only when they are against it do the white lines becomes more white. On a white wall they will just lose themselves, they will be nowhere.

So who is the enemy — the white wall or the blackboard? Who is the enemy? The white wall is the enmy because you lose The black-

board is not the enemy Really, it is the friend. On it, the white becomes more white and clear and apparent But when I am writing on a blackboard my emphasis is not to destroy the blackboard. My intention is on making the white lines clear If you are trying to destroy the blackboard then the blackboard is the enemy. See the difference: if you are trying to destroy the blackboard by whitewashing it, then you will feel the blackboard as the enemy.

You can whitewash it, then there will be a fight But when you are writing something on it, your emphasis is not on the blackboard. Really, you never remember it. You need not remember it! It is not even in your awareness, it is only on the fringe You write; the emphasis is on writing, not on destroying the blackboard. You remember what you are writing, and the balckboard helps. It never obstructs you.

So your emphasis must be on what you are trying to achieve, on what you are against If you are trying to achieve love, then be positively concerned with love, not with destroying hate You can never destroy it! You will not be able to destroy hate But the moment love is there the whole energy is transformed It begins to flow "lovewards".

Do not be negative about your energies, instincts or about anything Be positive When you are positively creating something, be playful. It is your nature Why fight it? You have created it It is your effort. You wanted to create it so you have created it. You have chosen it; it is your freedom If you are angry it is your choice, so why be against it? It is your choice! For lives and lives you have used anger, so it is there Why be angry against it? No one has chosen it except you. Whatsoever you are, then, you are your own creation.

So it is nonsense to think in terms of negativity. Rather, feel that if you can create such a madman inside of you, then, really, you are capable of many things If you can create such a hell, why not a heaven? Do not be concerned with the hell Be concerned with the heaven and begin to create it When the heaven is created you will not find the hell It will have disappeared completely because it exists only as a negative, it exists only as an absence.

Because there is no heaven, hell has to be Because there is no love, hate has to be Because there is no light, darkness is there Do

not fight with darkness. Create the light; be concerned with the creation of light When the light will be there, where is the darkness then? But you can fight directly. Do not think about the light at all, and begin to fight darkness directly. But no matter what you do, the darkness will never be destroyed. On the contrary, YOU may be destroyed in the fight. How can you fight darkness directly? It is an absence. Darkness only means that the light is not. So, please, create light.

The river is flowing downward, and you are flowing with it because *you do not know the upward flow. You have not known it; that is* the only thing. Once you know it, all the rivers may flow downward, but YOU cannot flow downward. Then go with the river to the very sea, and you will not go downward.

It is difficult to sense the difference. That is why so much suppression is in the world. No one has taught it. Everyone has understood it, but no one has taught it — neither a Buddha nor a Mahavir nor a Jesus nor a Krishna. This is a miracle. No one has taught suppression because no one can. It is absolute nonsense. But everyone has suppressed and everyone is suppressing The difference is so subtle that whenever transformation starts suppression is understood.

Whenever a teacher is born who begins to talk about transformation, followers gather who begin to understand about suppression, because it is so delicate, SO DELICATE, that unless you experience it there is every possibility that you will misunderstand it. So try to experience it. The primary requirements are not to be against anything. Be FOR — for something! Do not be against something!

Really, when you are against something your future is not open. Only when you are for something does your future open. When you are against something you are clinging to the past. You can never be against the future How can you be against the future? You can only be against the past. so let it be understood in this dimension also: when you are against, you are against the past. You are fighting with death. The past is no more, so why fight it? Greate the future; be for something. Then you become positive.

There are two types of freedom: one is FROM something and one is FOR something A young man is fighting with his parents to be free He goes "hippie". Then for some times the fight continues.

The parents cannot do anything, and they forget. For the first time the boy begins to wonder, "What to do?" because he was only AGAINST. The freedom was FROM the parents. It was not leading anywhere; it was not for something. It was just against something.

This not only happens to individuals It happens to races, to nations. It has happened always. You fight for freedom against British or against someone else. Ultimately you achieve the freedom, and then you begin to feel vacant, empty. What to do? You were never fighting for something, so your force dies with your enemy

One very educated young man came to me. He was deadly in love with a girl, but his parents were not for it. They did not belong to the same religion. He was saying that "Whatsoever may be the future — even if I may be just begging on the street — I am going to marry this girl But my father is determined to disown me if I marry this girl". His father was a rich man, so I asked the boy whether he is really in love with the girl or just angry with his father. "Decide this because these are two different things Are you really in love with this girl or is this love just a by-product, and you are really against your father and using this love as a fighting point, as a front."

He hesitated He said, "Let me think about it I have not thought it over. But why do you ask such a question? Really, I am in love". I said, "You just go and think it over" He came and said, "No, I am in love" I just looked in his eyes, and he became uneasy I remained silent and continuously looked in his eyes and stared He said, "What are you doing? Do you think I am not in love?" I was still silent. He said. "What do you mean? Why are you so silent? Do you think that I am falsifying, that I am rationalizing?" I remained silent He said. "It seems you have read my mind. The more I think about it, the more I feel that I am against my father. But still I am going to marry" So I said, "Okay, marry".

After five years he committed suicide. He wrote a letter to me: "You were right. The moment I married, the whole love died because with marriage the fight with my father ended. I was disowned and there was no relationship. Everything ended, and in that very moment the romance was not there It was a fight against something; it was not for something" And he said, "now I am committing suicide because life is so boring"

Life will be a boredom if you are always against and never for. Never be against; always be for. So when I say "against the current"; I mean be FOR something, for the peak. Sex is not bad, but the peak is better. So never think in terms of bad and good. Always think in terms of good and better. The bad must be thrown out; it must not be given any status in the mind. Always think in terms of good and better and better Life is like that.

Once you create good and bad, soon the good will drop and bad and worse and worse will follow. So nothing is bad, but better things are possible. Always remember, and struggle for better things. Then you have a positive flow.

Questioner:

How can one know when one has become completely free of animal instincts, especially from sensual instincts?

Bhagwan:

One thing: when you really become free, **when you REALLY become free, you cannot even feel freedom.** It is always felt against slavery. So when you really become free, neither do you feel freedom nor slavery. Then you are free. If you feel freedom it means some slavery is still there Freedom is felt only against slavery. When you enter the real freedom, you enter an existence which is lived moment to moment, neither as non-free nor as free.

But the very formulation of the question carries the mind with it — the very formulation of "How can one know when one has become free?" We are against something with "How can one know when one has become free?" especially sensual things. Why? The whole mind, all the preachings, the morality, the religions: they all teach that unless there is no sensuality you will never be free. They say unless sensuality is not there you can never be free, that sensuality must go and then you will be free. That is why we ask.

Really, as far as I am concerned, sensuality will not be there, but you will be more sensuous when you are really free. You will be more sensitive and your every sense will become so cleansed! And **you cannot even conceive of what your senses can give.** But there will

be no sensuality. Sensuality is something else. It is not sensuousness Sensuality means a hankering; it meeans a constant obsession.

For example, one who is constantly thinking about food he can not meditate, he cannot pray, he cannot study. Whatsoever he is-doing, the food is an obsession inside. He will go on enjoying food in his imagination Even if he begins to think about Heaven, he will think about food "What type of food will be available in Heaven?"

So such persons have said that in Heaven there is a *Kalp-vriksh* (a wish-fulfilling tree) Think anything, and it is supplied instantaneously, immediately You think of food and the food is there. You think of a woman and the woman is there You think of wine and the wine is there It is a wish-fulfilling tree Those who imagined this tree must have been very much, very much deep in sensuality. In the "Koran" it is said that in Heaven there are rivers of wine. So whosoever has thought this must have been deeply sensuous, with a hankering—with such a hankering that even in Heaven there will be wine

When Islam was developing in Arabic countries, homo-sexuality was just an accepted norm So only in Mohammedan Heaven is homo-sexuality allowed — in no other Heaven It is said that not only beautiful girls, but beautiful boys will be available This is sensuality You cannot even conceive of Heaven without your lusts

I do not say that there will not be things; I am not saying that. May be they will be there But why do you think about it? I am not concerned at all with what is there or not. But why can your mind not conceive of or accept that which you are after! You have to make provisions and you have to make pre-arrangements — plannings. This is sensuality.

This is the paradox: the more you are sensual, the less you will be sensuous, sensitive, because sensitivity is always in the present and sensuality is always in the future. So if a person is constantly thinking of food, when the food is given to him he will not be able to feel the bliss Really, on the contrary, he will be taking food and thinking of other food A person who is constantly thinking of sex will not be able to go deep into sex When he is going into sex he will be thinking of other women or other men, and then there is a vicious circle

The less he enjoys, the more he goes after thinking and everything becomes cerebral — mental. He eats with mind, not with the body. His sex becomes cerebral; his everything becomes cerebral. In everything his mind takes over, and mind cannot do anything except thinking. So mind goes on thinking and thinking And, really, such a guard is created around the mind that he becomes less and less sensitive. The senses lose life, and the mind exploits everything from the senses — usurps everything. And the mind cannot do anything. It can only think. And thinking cannot give you contentment.

The more you feel discontent, the more you think. Then you are in a vicious circle, and ultimately you become absolutely incapable of feeling anything through the senses. **This is sensuality; senses prostituted by the mind.** The mind has taken all the senses into itself. This is sensuality.

A really free consciousness will not be sensual but will be sensitive — deeply SENSITIVE and SENSUOUS. Really, when a Buddha sees a flower, he sees the flower in its totality, in its total beauty, in its total aliveness. The colour, the fragrance, everything, Buddha sees in its totality. He will never think again about this flower. He will never be sensual. He will not hanker again to see it more and more, repeatedly. He will never think again about this flower — not because he is not sensous, but because he is TOTALLY sensuous. And he has lived this experience so deeply that there is no need to repeat.

The need to repeat comes because you cannot live any moment totally. so you eat and again you have to think about repeating it. You love and you have to think about repeating it. You are less concerned with living than you are concerned with the repetition. **This repetitive hankering is sensuality.**

A Buddha is not sensual in this sense, but he is deeply sensuous. The door of his every sense is clear, transparent. He feels everything; he lives every moment totally; he loves every moment totally. And he experiences it so totally that there is no need to repeat, so he never thinks about it. He goes on and on, and every moment is so rich that there is no need to repeat any old moment. There is no need! The need is created because you are incapable of living in moments which are present. You are incapable, so you go on.

If I pass from this city and think, "London is better; I must be there," it means only that I am not capable of experienceing this city. That is why the memory comes. Otherwise, if I can live in this city, there is no need

And remember that this type of mind, when it goes to London, will not be able to live there either, because this type of mind cannot live in the moment that is there. This mind will think about Tokyo, about Calcutta, about other places, and so we go on missing.

Live! A totally free mind will not even be aware of freedom: that is the first thing He will be so free that he will not be aware of freedom and he will not be aware of any bondage. He will be aware only of a life which is moving — moving moment-to-moment. And **this moment is unmotivated; that is what is meant by freedom.** This moment is unmotivated If you move with a motivation then you are bound.

If I am saying something with some motivation then I am not free The motivation is my bondage. And if I am just saying it without motivation — with not even this much. that I must make you to understand it — then it has a freedom; it is unmotivated. Then it is a bliss in itself to have talked, to have said, to have expressed It is enough If there is no motivation beyond it, then it is a free movment. So in freedom you will not live through motivation; you will live directly, immediately. That immediate living is freedom. But there is no awareness of it because you cannot feel it. You can feel it only against some bondage Sensuality will not be there, but senses will be there — and more acutely, more alive And this is as it should be.

A Jesus can love more **Really, only a Jesus CAN love.** He is unmotivated. **His very being is love.** Senses are there, really for the first time, without the disturbance of the mind; they function totally. Eyes see as they should see. They see WITHOUT ANY THOUGHT, they see without any prejudice They see THAT WHICH IS! Nothing is projected.

Ears hear that which is said without any distortion because the mind is not there Hands touch that which is, with no desire, with no lust, with no motivation, with no longing. Hands just touch; then

touch becomes pure, total, with no disturbance. They simply touch. Then touch goes deep. Then even by the hand the soul is touched. The hand becomes a passage.

Sense are there more purified, more acute, more authentic. But sensuality is not there, because such a man lives so deeply that he never wants to repeat. And even if something is repeated, he never feels it is repeated because everything is so new.

The less you live, the more you have to substitute it by your dreaming mind. The less you live, the more the mind has to substitute it. The more you live, the less is the need of the mind to substitute. When you live totally, mind is not needed. When you are in love, why should the mind be needed? When you are eating, why should the mind be needed? When you are walking, why should the mind be needed?

You can move without the mind. You can eat without mind coming in — with no thought process. You can touch someone, you can kiss someone, you can embrace someone, without thought process coming in. And then you live totally. And if any moment is lived totally, you will never long for it to be repeated, because you long only for something which has remained incomplete. The mind goes on back again and again to complete it. It is very great perfectionist. Everything must be perfect. So if something is less incomplete, the mind goes back again and again

It is just as if your tooth falls out, and then you continuously touch the spot with your tongue to feel the absence — the whole day long. You will be bored, but again you will be unaware and will touch the absence. You know now that the tooth is not there, but why does this tongue now go constantly to the spot when it has never been so? When the tooth had been there, this tongue had never touched it. Why, when the tooth was there, was the tongue not conscious at all to touch it? When the tooth is not there, the tongue goes on, goes on, goes on and becomes mad. Why Because now the tongue feels something incomplete — some gap, and the gap calls again and again.

So with any experience lived totally, you will never go to feel it in the mind again. If you have really loved someone, there will be no

memory — memory in the sense that the mind is going constantly to it again and again. If you have not loved then the absence is felt. You feel guilty and you feel that something has been missed, so it must be substituted and the mind goes on thinking.

The freer you are, the lesser the need to substitute with mental activity And sensuality is substitution. You understand me? Sensuality is substituting something that you are missing. So when consciousness is really transformed and becomes free, there is no feeling of freedom. When consciousness is transformed and becomes holy, there is no feeling of holiness So a real saint is one who doesn't know that he is a saint. Only sinners know that they are saints. Only sinners know!

A real good man never knows that he is good. Only bad men know that they are good. How can you feel your health? Only an ill person, a diseased person, begins to think about health. When you are healthy, you are just healthy. Really, you never remember that you are healthy. You begin to feel about body only when you are ill. So when someone goes on talking about health, be confident that he is ill.

It happens that ill persons will go on creating many theories about health. Ill persons will constantly talk about health and will become experts. They will become experts! It happens daily that if if you are ill and cannot get beyond your illness, sooner or later you are going to be a naturae path If medicines are not going to help, what to do? Constant thinking and reading about health will make you a naturopath. Naturopathy is good in one way because then every patients becomes a doctor But if you are really healthy, then there is no need! And the same applies everywhere.

When you are free you do not feel it; when you are good you do not feel it; when you are moral you do not feel it And Secondly, when you are free you will live moment to moment, totally: in a general way, this can be said We can never be particular because it will depend. It will depend! For example, Mohammed married, and he married nine women. We cannot conceive of the same about Mahavir, we cannot conceive of the same about Buddha Buddha was married and he left his home, but Mohammed married nine women So if you ask a Jain, he cannot say that Mohammed is a Realized Soul How can he be?

And the same is possible with Mohammedans: that they cannot conceive of how these "escapists", Mahavir and Buddha, were Realized Souls, because whenever someone is Realized he is not afraid, they say. He can marry nine women, and this Buddha leaves even one; he escapes. Why?

Jains cannot conceive that Krishna was an Enlightened One because he was just so ordinary, doing such ordinary things LOVE is one of the most ordinary things, and he was loving and singing and dancing and fighting and doing everything So how can he be Enlightened!

Jains think that Krishna died and went to the last Hell — the seventh Hell According to them, he is now in the seventh Hell. He was the greatest sinner possible, they say, because he seduced Arjuna for the fight, for the war. They say Arjuna was just on the verge of being a Mahatma. He was just trying to escape when this fellow Krishna seduced him and forced him to fight. So in Jains' eyes, Krishna is a most violent person and he is suffering in Hell.

This happens; this is natural. This is natural because we become obsessed with types Then we cannot allow another type to have freedom — Enlightenment. This depends **The type, the individuality, goes to the very end, to the very peak. It becomes purified,** but it goes. So a Buddha may feel that now he need not be attached with any woman. It depends on him. It depends! And he is free to move in his way, and a Mohammed will be quite different and is free to move in his own way. And when free, everyone moves in his own way. You cannot force a type.

For example, Mohammed was not at ease with music at all. He cannot be. That is his type. But then Mohammedans will think that anyone who loves music is just a sinner, so in a Mohammedan mosque you cannot play music. But Mohammed loves perfume very much, so Mohammedans continue to love perfume.

A very poor Mohammedan, particularly on religious days, will also use perfume sometimes. Perfume is just as sensuous as music — even more. So what is the difference? **Perfume is music for the nose and nothing else, and music is perfume for the ears and nothing else.** But it depends on the type!

When Mohammed became free, totally free, Enlightened, his type began to move freely in his own way, and a sudden burst and a sudden feeling for perfume came — unmotivated. But when followers come, they create motivations. They begin to think that some reason must be there Nothing is there as a reason. It is simply a freedom of a type

Meera goes on singing and Chaitanya goes on dancing from village to village Mohammed cannot conceive of this What nonsense it is, dancing! How is it related with Divine Realization! And a Chaitanya cannot conceive of how you can remain without dancing when that friend comes How can you remain without dancing! A Chaitanya cannot conceive of how a Buddha like sitting when the Divine has come to the door, of how he can go on sitting like that when the light has descended. You must go on dancing! You must become mad! **But these are types, and one must be aware to allow EVERY type to be there. Then the world is richer.**

So I cannot say what will happen to you when you are free — what senses will become more purified, what senses will begin to be expressive of your soul No one can say; it is unpredictable But one thing is certain sensuality will not be there. Sesnses will there — more perfect, more pure, and purer will be their experience and deeper. Sensitivity will be there, but no sensuality.

Questioner:

"Bhagwan, seeing the dialectical facts of life, can one practise the path of relaxation and the path of effort simultaneously? Please make it clear"

Bhagwan:

No, it is not possible! You cannot practise both simultaneously because both are diametrically opposite. They lead to one point, but they do not pass through the same road, through the same route, through the same realms They are quite diametrically opposite

You cannot practise both just like you cannot go to place simultaneously following two roads Two roads may be going You are going to the station and two roads may be going to the station But

you cannot follow both the roads simultaneously. And if you do follow them you will not reach the station. Both roads go, but then you will not reach because then you will have to go ten steps on one, then come back, then follow the other, then come back, then follow the first one. Then you can follow much, but you will reach nowhere.

Every way is a particular way. It has its own route, its own steps, its own milestones, its own symbols, its own philosophy, its own methodology, its own vehicles, its own measurements of movement. It has its own of everything. Every way is a perfect way, so never be in two minds. It will simply create confusion. Follow one. **When you reach to the end you will know that even if you would have followed the other you would have reached.** When you have reached, you can try just as a play to go on the other; that is another thing· to follow it just to know if this road also arrives or not. But do not follow two simultaneously, because every path is so scientifically perfect that this will only create disturbance.

Really, in the old days, even to know about the other path was prohibited because even that knowing creates disturbance And our minds are so childish and so curious, so foolishly curious, that if we hear about something else or read about something else we begin to amalgamate. And we do not know that anything which may be meaningful on a particular path may be just harmful on another So you cannot amalgamate.

Some part in one car may be meaningful, useful — so useful that the car cannot move without it. But the same part can become a hindrance in another car. Do not use it because every part is meaningful only in its own pattern, in its own gestalt. The moment you change the whole, the part becomes a hinderance.

So much confusion has come into the religious world because now every religion is known to everybody and every path is known, and you are just confused. Now, to find a Christian is difficult, to find a Hindu is difficult, to find a Mohammedan is difficult, because everyone is just something of a Hindu, something of a Mohammedan, something of a Christian, and that creates very much danger. It is dangerous! It may prove suicidal.

Purity of the path is a basic necessity for one who has to follow. If one has just to think about it, then there is no need for any purity. You can go on thinking. But if you are to travel, then purity of the path is very much essential. And you must be aware not to confuse anything and not to bring any alien, foreign element in anything.

It does not mean that the other is wrong. It only means that the other is right only on the other path. You need not take the other conclusion that "Only I am right and the other is wrong". The other is right in its own way. And if you have to follow it, just go to the other's way leaving your way completely.

That is why the old religions (and there are only two basic religions — Hindu and Jewish) were never ready to convert anyone. And the only reason was this, that they knew a very old, a very deep tradition that to convert is to confuse. If someone has beeen brought up as a Christian, then if you convert him into a Hindu you will just confuse him because now he cannot forget that which he has known Now you cannot just wash it out It will remain there. And on that foundation, whatsoever you give him as Hinduism will not mean the same because that foundation will always be there. You will just confuse him And that confusion will not make him religious. It cannot.

So the old religions — and really there are just two old religions, the Jewish and the Hindu· others are just branches of those — have remained very dogmatically non-converting The Hindu concept was disturbed by Dayananda Because his mind was working in a very political way, not in a religious one, he began to convert But the old Hindu concept has a beauty of its own.

It does not mean that other religions are bad, it does not mean that others are not right It does not mean anything like that It only means that if you have been brought up in a particular concept it is better to follow that — TO FOLLOW THAT! It has gone deep in your bones and blood, so it is better to follow it.

But now it has become impossible, and it will be never possible again because the old patterns have broken Now no one can be a Christian, no one can be a Hindu That is not possible now, so a new categorizaion is needed. Now I do not categorize as Hindu, as Moha-

mmedan, as Christian. That caterorization is not possible now. It is just dead and must be thrown away.

Now we must categorize every path. For example, two basic divisions: the path of relaxation and the path of effort, the path of surrender and and the path of will. This is a basic division. Then other divisions will follow, but these two are basic and quite diametrically opposite. The path of relaxation means surrender just here and now with no effort. If you can, you can If you cannot, you cannot; there is no go then. The path of surrender is very simple: surrender. If you ask how then you are not for this path, because the "how" belongs to the other path. "How" means by what effort, by what technique: "How am I to surrender?" If you ask, "How am I to surrender?" then you are not for the path of surrender. Then go to the other.

If you can just surrender without asking me "How"? only then is it possible. So it seems simple, but it is very difficult, very arduous, because the "how" comes instantaneously. If I say "surreunder", you have not even heard the word and the "how" comes up: "How"? Then you are not for this path. Then the other path is of will, effort, endeavour. Then every "how" is supplied: how to do it. Then there are many ways.

So surrender has only one way, and there are no branches. There cannot be! There cannot be different types of surrender Surrender is simply surrender. There are no types. Types belongs to techniques. There can be different technieques. **But because there are no techniques, surrender remains the purest path, without any division.**

There is the second — the path of will It has many divisions. All the yogas, methods, belong to the second. The second says that you cannot relax just now so we will prepare you; a preparation is needed. Follow such and such methods, and a moment will come when you will drop.

It looks difficult; it is not! It looks difficult because this path says preparation, methods, years of training and dicipline, are necessary. So it looks difficult, but it is not — because the more time is given to you, the more simplified becomes the process. Surrender is the most difficult process becauses no time is allowed. It says, "Just here and now." If you can, you can. If you cannot, you cannot.

Baso, a Zen monk, would say to whosover will come, "Surrender!" If the person asks, "How?" he will say, "Go elsewhere!" For his whole life he used only two statements continuously — never a third. He would say, "Surrender!" If you would say, "How?" he would say, "Go somewhere else!"

Sometimes some persons would come who would not ask, "How" and who would surrender. But rare becomes the phenomenon! As our modern mind progressess rare will be surrender, difficult will be surrender, because surrender means an innocence, a trusting mind, an absolute faith. It does not need effort; it needs faith. It does not ask for the method and the way and the bridge; it takes the jump. It does not ask for the steps; it doen'st ask anything.

But the other path is of effort, tension. And many methods are possible, because to do something there are many techniques. There are many techniques how to create the ultimate tension so that you explode. But never follow both. You cannot follow; you can only just go on thinking about both And do not confuse Determine clearly, exactly, which is for you.

Can you trust? Are you ready without any "how" to take the jump? If not, then forget relaxation. Then surrender. Then even forget the very word, because you cannot understand it. Then there is effort this Upanishad is talking about effort — upward effort,a continuous arrowing of the mind toward the peak.

This much for today.



Ninth Discourse

Bombay, India, February 23, 1972

WHAT CAN BE OFFERED TO THE DIVINE!

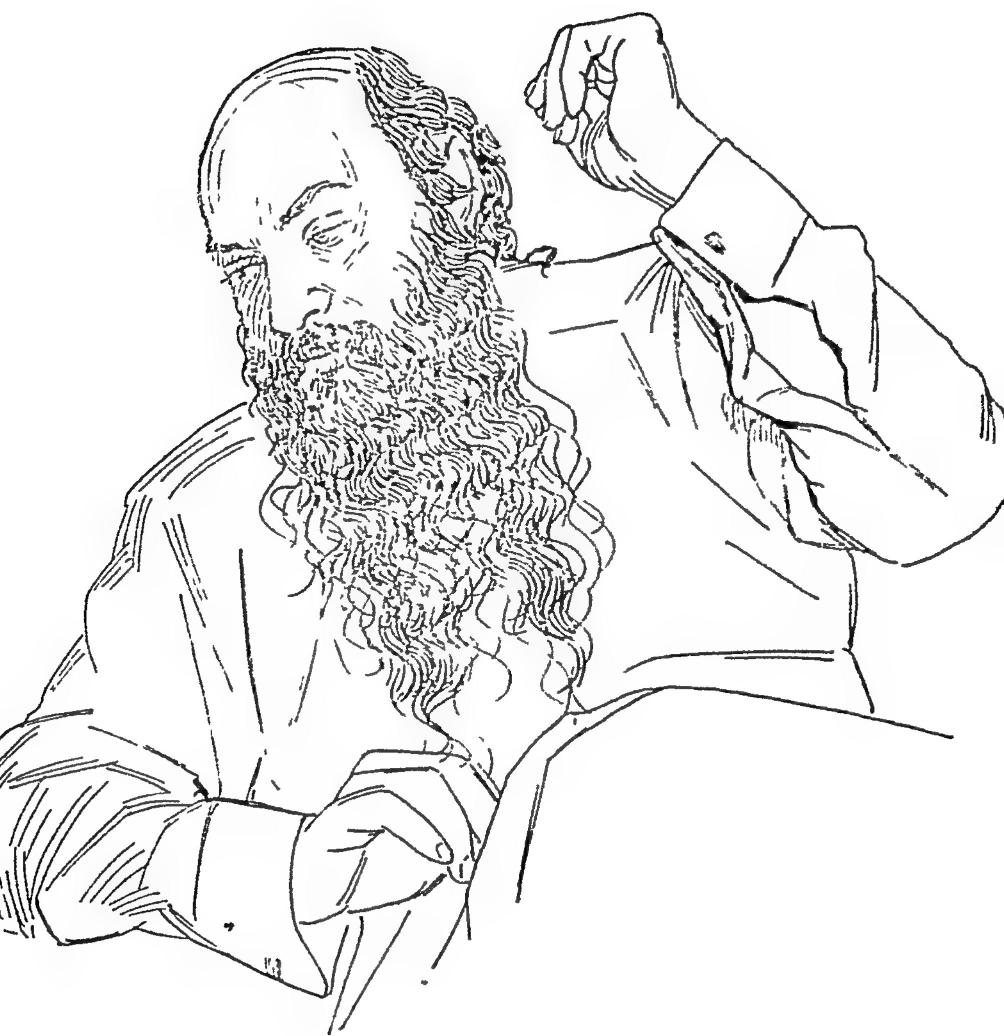
Fifth Sutra, Sanskrit Text

सदाऽमनस्कं अर्घ्यम् ।

Sadaamanskam arghyam

English Translation

"Mind constantly arrowed toward THAT is *Arghya*, the offering."



CHAPTER 9

What can man offer? What can be the offering? We can offer only that which belongs to us. That which does not belong cannot become an offering. And man has always offered that which does not belong to him at all. Man has sacrificed that which is not his at all.

Religion becomes a ritual if you offer something which is not yours. Religion becomes an authentic experience if you offer something which really belongs to you. Rituals are really methods to escape from authentic religiousness. You can find substitutes, but you are deceiving no one except yourself, because how can you offer something which is not yours? You can sacrifice a cow; you can sacrifice a horse. You can offer properties of land, but nothing belongs to you. So, really, this is theft in the name of religion. That which is not yours? So, really, this is theft in the name of religion. How can you offer to the Divine that which is not yours?

So the first thing is to find out what is yours, what belongs to you. Is there anything which belongs to you? Are you the master of anything of which you can say that "This belongs to man and I offer it

to the Divine"? This is one of the most difficuolt questions: "What belongs to man?" Nothing seems to belong. And when nothing seems to belong to you then you can say only that "I can offer myself". But even that is not right because do you yourself belong to you? Is your being yours? Are you responsible for your being? Are you responsible to be?

Man comes from somewhere — some unknown source. He is not responsible for his being here. Kierkegaard has said that "When I look at man, I feel that he has been thrown here". He is not even responsible for his own being. The being is grounded in the Divine. Look at it this way. can a tree say that I offer myself to the earth? What does it mean? It is meaningless because the tree is rooted in the earth The tree is just a part of the earth The tree is just earth and nothing else, so how can a tree say that I offer myself to the earth? It is meaningless The tree is already a part It is not different, so offering is not possible So first, **you can offer something which belongs to you.** Second, **you can offer if there is a distance, a separateness.**

The tree cannot offer itself because it is not different from the earth Or think of it this way: a river can not say, "I offer myself to the sea" The river is not rooted in the sea. It is separate But still the river cannot say, "I offer myself to the sea" Why? It cannot say because it is not the river's choice The river HAS to flow into the sea There is no choice left The river is just helpless. Even if the river wants to choose not to offer she cannot choose it. So offering is inevitable When the offering has no choice it is meaningless

The river cannot say, "I offer myself to the sea," because she has to come This coming is just part of nature The river is not coming to the sea by choice because there is no choice on the river's part. The river is helpless. She cannot do otherwise. So a third thing. **you can offer something only when you can do otherwise.** If you are capable of not offering, only then do you become capable of offering. Then this is your choice

Man is rooted just like a tree Man is a tree, only with moving roots — rooted in Being, rooted in Existence And man is not separate. Deep down there is no separation And man is not responsible for his own being He has to return helplessly, just like a river falling

into the sea So where is the choice? How can you offer? Your death will be merging whether you choose it or not. Who are you? Where do you stand and where can the offering become possible?.

This sutra is very deep. This sutra says, "Mind constantly arrowed toward 'THAT' is the offering." **You cannot offer yourself, but you can offer your mind.** That belongs to you, and that is your choice. If you do not offer it, the Divine cannot force it to be offered. You are not helpless. It is no-like a river falling into the sea. Mind has a choice. You can go on denying the Divine, and the Divine cannot force you. **Your being is rooted in the Divine but not your mind.** You cannot deny the Divine as far as Existence is concerned. You are part of it.

You can deny the Divine as far as conciousness is concerned. You can deny so much that you can live in a consciousness in which there is nothing like the Divine. So to say that "God is" or "God is not" can be your choice. Even if there is no God you can create one; you can believe. Even if there is God you can deny, and nothing can be forced upon you. So the only choice is with the mind; the only freedom is with the mind. **Your being is rooted but your mind is free.**

Of course, your mind comes out of your being, but still it is free — free in the sense that a tree is rooted in the earth. The tree is rooted, the branch and the root, every flower, is rooted, but the fragrance of the flower can be free and can move up" unrooted. So you are just a tree, but your mind is fragrance. It can be offered; it can not be offered. It depends on you.

Man's freedom is man's mind. Animals are not free only because they do not have a choice; they are just what they are meant to be. They have no choice. They cannot go against nature Man's mind is man's freedom So one thing, the basic one to be understood, is that **because the mind is a freedom it can become an offering,** you can offer your mind; you can resist also, **you can go against it also. And even God cannot force you.** That is the glory, that is the beauty of human existence. Man is thus the only animal who is in a certain way free.

This freedom you can use or you can abuse "Mind constantly arrowed toward THAT is the offering." If your mind can be arrowed constantly, continuously toward THAT, you have offered yourself. But because mind has a freedom, it is very difficult to tether it some-

where. The very nature of it is freedom, so the moment you try to tether it, it rebels; it becomes rebellious.

It may follow you if you are not trying, but if you try then it is bound to rebel, because the very nature of mind is freedom. And the moment you try to fix somewhere, it rebels. It is natural. You can offer the mind, but it is not easy. It is the most difficult thing to offer the mind And when I say "Mind means freedom", it becomes more difficult. You are trying your mind against its nature.

Concentration is against mind because you are trying to narrow it down somewhere, exclusively somewhere. But the mind is freedom, movement, a constant movement. It lives only when it moves. It is only when it is in movement. It is a dynamic force, so the moment you try to fix it you are trying something impossible. So what to do? The religious man has always tried to fix the mind toward the Divine. And the more he tries to fix it, the more the mind goes to the Devil.

Jesus comes to meet the Devil. The Devil is nowhere except in the effort of Jesus to be constantly arrowed toward the Divine The Devil does not exist. It is just that when you force your mind to be tethe-ered somewhere, it creates the opposite in order to move. So you must understand the Law of Reverse Effect With the mind, that Law is foundational. Whatsoever you try to do, the reverse will be the result. The reverse, the very reverse, will be the result! So try to arrow your mind toward God, and you will come to face the Devil. The reverse will be the effect. Try to steer your mind, and your mind will become anarchic. You will be encountering turmoil.

The more stillness is to be sought, the more unstill becomes the mind. The more you try to make it silent, the more noise it creates. The more you try to make it good, the more sins become tempting. This is the foundational Law for the mind. It is as foundational with the mind as Newton's law is with Physics· "The Law of Reverse Effect".

So whatsoever you are trying to force you will never achieve. You will achieve the reverse. And then a vicious circle is created. When you achieve the reverse, you begin to think that the reverse is so powerful that "I am to fight more". The more you fight, the more powerful will be the reverse, the opposite.

The opposite is not; you create it only because you try to tether your mind. It is a by-product—a by-product which comes only because you do not know the Law. So what to do to offer the mind to the Divine? **If you choose the Divine against something you will never be able to offer.**

There is only one way: choose the Divine as the ALL, choose the Divine as the whole, choose the Divine everywhere in everything. Even if the Devil comes to face you, Realize the Divine in it. Then you have offered and then the offering can be continuous, with no break, with no gap, because now no gap is possible. That is why Upanishads do not use the word "God". They use "THAT" because the moment you say "God" the Devil is created. They do not use any word, really; they use just a finger. They say "THAT", and this "THAT" is comprehending all — everything everywhere. So if you can conceive of the Divine as the "All", then you can offer. Otherwise, the contrary will be created· you will offer to God and the offering will go to the Devil.

All the religions have faced the problem, the dichotomy — Christianity or Judaism or Mohammedanism. All the religions born out of India have accepted the dichotomy. They have accepted the God-and-the-Devil dichotomy. So if you see the history of these religions, you will become aware of a very strange phenomenon Jesus stands for God, but the Devil goes on tempting him also. And whatsoever Jesus stands for, his Church stands quite diametrically agaist

So Christianity is least concerned with Christ. Rather, Christianity is his enemy, because whatsoever the Church has done, it cannot be said that it is God's work. It can be said that it is the Devil's work. But this had to be due to the Law of Reverse Effect.

Once you accept the dichotomy, the opposite will be the result. Christ preaches for love and the Church stands for hate. Chirist says, "Do not resist even evil," but the whole history of the Church is a long war. So Nietzsche is right when he says, "The first and the last Christian died on the cross" the last also! After Jesus there has been no Christian But, really, Paul and others are not so much responsible as they appear to be. The real responsibility goes to the ignorance of the Law of Reverse Effect.

If you choose a part as Divine and a part as non-Divine or anti-Divine, then the mind will move. And the mind has its own tricks to move. It can justify evil in the name of good; it can rationalize war for peace; it can kill and murder because of love. So the mind is very cunning and clear in moving for the opposite. And when it moves it gives you every reason to believe that "I am not moving". So if you choose God as something apart from the world or "anti" the world, you will never be able to offer the mind. And a partial offering is no offering. This must also be remembered.

A partial offering is mathematically wrong It is just like a partial circle,, which is not a circle A circle is a circle only when it is full, complete. You cannot call a partial circle a circle. It is not Either offering is total or it is not. How can you offer partially? That is intrinsically impossible. How can you love partially? Either you love or not. No compromise is possible; No degree of love are possible. Either it is there or it is not there. All else is just deception.

Offering is a total phenomenon. You give up, you surrender, but you cannot say, "I surrender partly." What do you mean? A partial surrender means that you are still the master and can even take it back. The part which has remained behind can take it back, can say "no" tomorrow.

So a total surrender is that in which nothing has been left behind — no withholding — so that you cannot go back. There is no return possible because then no one remains behind to go back. So offering is total.

But if you divide the world and if you divide the Existence into polar opposites, then you will be in a very deep dichotomy, and your mind will move to the opposite. And the more you resist the more attractive it becomes. Negatives are very attractive. When you insist so much on "don'ts" the attraction becomes unbearable. "No" is a very enchanting invitation. So whenever you try to force your mind toward something, the other — which you are trying not to go toward — will become inviting. And sooner or later you will be bored with the part you have chosen, and the mind will move. It always goes on moving

The Chinese philosophy says that the "yin" goes on moving

into the "yang" and the "yang" goes on moving into the "yin" and they make one circle. They are in a constant movement of one into the other. The man goes on moving into the woman and the woman goes on moving into the man, and they make one circle And the light goes on moving into the darkness and the darkness goes on moving into the light: they make one circle. And when you are bored with the light you are attracted by darkness, and when you are bored by darkness you are attracted by light.

You go on moving between the opposites. So if your God is also a part of the opposite world, part of the logic of opposites, you will move to the other extreme. That is why the Upanishad says "THAT". **In this THAT** everything is employed; **nothing is denied.** The Upanishads have a very life-affirmative concept, a very life affirmative philosophy.

Really, this is very strange. Albert Schweitzer has said that Indian philosophy is life negating. But he has really misunderstood the whole thing In his mind, when he says Hindu philosophy, he must have been referring to Mahavir and Buddha. But they are really not the main current. They are just rebellious children Hindu philosophy is not life negating. On the contrary, Albert Schweitzer is a Christian, deeply Christian, and Christian philosophy is life negating. Hindu philosophy is one of the most affirmative.

So it is good to go deep in this life affirmation: only then will you be able to understand the meaning of THAT, because this is one of the most affirmative words — not denying anything "Life denying" means your God is something against life. **Jains are life denying.** They say that this world is sin. You must leave it, deny it, renounce it Unless you renounce it totally, you cannot achieve the Divine, So the Divine becomes something you can achieve only conditionally, if you renounce the world.

It is a basic condition. For **Buddhists also** it is a BASIC condition: "You must renounce everything. You must choose death! Death must be the goal, not life! You must struggle not to be born again! Life is not of value; it is of non-value. It exists only because of your sins. It is a punishment, and you must somehow go out of it, not be born again." But this is not the Hindu concept. The Upanishads are not concerned with this at all.

The same life-denying attitude is of Christianity also: "Life is sin and man is born in sin." The history begins in sin Adam has been expelled from Heaven because he has sinned. He has disobeyed, and now we are born out of the sin That is why Christians have been insisting that Jesus was not born out of sex, that he was born out of a virgin girl because if you are born out of sex you are born out of sin, and at least Jesus "must not" be born out of sin So everyone is born in sin, mankind lives in sin So a deep renunciation is needed to reach the Divine

Christianity is also death oriented That is why the cross became so meaningful Otherwise the cross should not be so meaningful It is a symbol of death. Hindus cannot conceive of how the cross can become a symbol And even Jesus became so significant and important because he was crucified. If you do not crucify Jesus he is just ordinary. Christianity would not be born

Really, those who were death oriented became attracted toward Christ because he was crucified The death of Jesus became the most significant historic moment **So, really, Christianity was born because Jews foolishly crucified Jesus.** If he were not crucified there would be no Christianity So Nietzsche is again right. He says Christianity is not really Christianity but is "cross-ianity"— cross-oriented

Schweitzer says that Hindus are life negating He is wrong because he is thinking about Buddha He was as much Hindu as Jesus Christ is Jewish, but just this much. He was reborn a Hindu as Jesus Christ was born a Jew. But Hindus really have their essence in the Upanishads which precede Buddha, and Buddha has said nothing which is not in the Upanishads They are of life affirmation, total life affirmation, And what do I mean when I say total life affirmation? You cannot conceive of Jesus dancing You cannot conceive of Jesus singing You cannot conceive of Buddha dancing or singing or loving You cannot conceive of Mahavir fighting You cannot! Only Krishna can be conceived of as laughing, dancing loving, even standing in a war, with no denial — with No denial!

The whole life is Divine. So to choose God is not to renounce the world To choose God means to choose God THROUGH the world That is the meaning of THAT And **when you choose God**

through world, not against the world, then there is no opposite. Only then can you escape from the Law of Reverse Effect When you choose THAT through "this", there is no opposition, there is no polarity. And when there is no polarity, mind has no layer to move It is not that it is tethered. it is not that it is in bondage, it is not that you have forced it here Now there is no possibility for it to move. The opposite is not.

Understand it clearly: **When the opposite is not. the mind is FREE to move;** yet it moves not, because where can it move? if It CAN move, it will move because **movement is its nature.** And if you create dichotomy, then it will move to the opposite; it will rebel against you. If there is no dualism, if the opposite is not and if you have comprehended the opposite also in the Divine, then where can the mind move? Then wheresoever it moves, it moves only to THAT. So if Krishna is dancing with a girl, he is dancing with the Divine because the girl is not excluded. The Divine is not against the girl. If the Divine is against the girl, then the girl will become the Devil. Then the girl will "tempt", and there is bound to be difficulty.

Christ cannot laugh; he lives in a constant tension Krishna can laugh because there is no tension at all. When everything is Divine and when through all he has been giving the offering. then where is the tension? Then there is no need. Then Krishna can be at ease anywhere Even in Hell he can be at ease because even Hell is THAT'.

I was telling you that Jains have put Krishna into Hell because he was responsible for the *Mahabharat* — the great Indian war. They have put him into the seventh Hell — the deepest Hell for the greatest sinners But when I close my eyes and begin to think of him in Hell, I cannot conceive of him except as dancing. He must be dancing there Even if he is there he must be dancing, because even Hell is THAT. And he will not be in any hurry and he will not pray to be put out of Hell He will make no effort because the THAT is present everywhere. You need not go anywhere and you need not think of conditions, that only in certain conditions He is possible.

cannot move anywhere. Or, wherever you move, you move to THAT. So THAT must be conceived of through "this", otherwise the Law of Reverse Effect will begin to work And every religious person has to fall into this Law of Reverse Effect

Unless you understood totally, unless you begin to feel that this Law is working everywhere, never create any polar opposites in the mind Otherwise you will be a victim of your own nonsense. The moment you choose something as opposite to something, you have created the ditch where you will fall You will be hypnotized by the opposite

We are all hypnotized by the opposite. **A society becomes sexual if you say that sex is sin. Then** sex becomes romantic, begins **to have a mysterious aura around it.** A very simple fact of life, only because it is called sin, becomes the ditch — only because it is called sin! Call anything sin, and you have created a point by which you will be hypnotized Auto-hypnosis is now possible. Deny something, and you are in the trap. Lao Tse says, "An inch's distinction between earth and Heaven, and everything is set apart. An inch's distinction between good and bad, and everything is set apart"

No distinction should be made That is why religion is not morality Religion is beyond it because morality cannot exist without distinctions and religion cannot exist with distinctions. Morality cannot exist without creating the other It depends on polar divisions: good and evil, and so on So **God and the Devil are not part of religion but of morality.** The concept of God as opposite to evil, Devil, Satan, is not really a religious concept It is a moral concept

When for the first time the Upanishads were translated into Western languages, the scholars were at a loss because they were not anything like the Ten Commandments which say, "Do this, do not do that "There was nothing like the Ten Comandments, and without the Ten Commandments how can a religion be? How? The West couldn't conceive of it So these books were "not really religious" because there was no discussion about what is good and what is bad and what should be done and what should not be done.

They were right in a way If we conceive of religion as a morality, hen the Upanishads are not religious. But if the Upanishads are not

religious, then nothing is religious because morality is just a convenience and morality can differ from nation to nation, from race to race, from geography to geography, from history to history. It will differ, because every race, every nation, creates its own conveniences.

Religion is not a convenience, and it cannot differ from race to race. It is not dependent on geography and not on history. Really, it is not dependent on human thinking. It is dependent on the very nature of Reality. So religion is, in a way, eternal.

Moralities are always temporal. They belong to some age and to some time and to some space; then they change When time changes, they change. But religion is eternal because it is the very nature of Reality. It is not dependent on your thinking. This religion belongs to non-polar Reality. But Reality is divided into polarities. As we see it, it is divided, because the very seeing divides it, just like a ray of light, a ray of sun. is divided through a prism . .

When the mind looks at things they are divided into polarities. The moment we look, we have divided. We cannot remain in undivided Reality for a single moment. "I see you and I have divided": beautiful-ugly, good-bad, white -black, mine-not-mine. The moment I see you, division sets in. The mind works as a prism, and the prism divides Reality. And if you go on choosing, then you will be a victim of your mind. The good and bad are divided by the mind.

Do not choose the good against the bad otherwise you will ultimately fall into bad against good. Choose good THROUGH bad; know bad through good. They are one; feel this undivided oneness See life through death; see death through life: not as oposites, but as one — as two ends of one thing This is what is meant by THAT. And the sutra says, "Mind constantly arrowed toward THAT is the offering".

Mind must be flowing toward THAT constantly, continuously, without any gap. How can the mind flow if you make your God separate from the world? You will have to eat, and then you will forget; you will forget your God. You will have to sleep, and then you will forget; you will forget your God.You will have to do many, many things, and God will be coming constantly as a conflict So a religion which lives with a God against the world creates much anguish. And

so-called religious persons are not constantly arrowed toward God but are just constantly arrowed — tense. They live in anguish. Everything becomes against God, so anguish is bound to be there. How can they laugh? How can they sing? Everything comes in between. Wherever they go to find God, something comes as a hindrance.

The whole world becomes inimical. Friends are not friends. They come in between; they become enemies. Love becomes poison because it comes in between. Everything goes on coming in the way. You are hindered from everywhere How can you live in peace? You cannot. Even a very ordinary man, a worldly man, can live in more peace than you if your God is something opposite to the world, you cannot live in peace. You will be in a constant torture.

Of course, when the torture is self-imposed, the ego is fulfilled and is strengthened; you can enjoy it. And when someone begins to enjoy his own imposed tortures, he is mad — insane. He is now not in his senses. So yon may become a martyr to your own nonsense. and you can even be worshipped by others, because there are persons who feel very happy when someone tortures himself They enjoy it. They are sadists and you begin to be a masochist You torture yourself. You can torture yourself continuously and you WILL torture yourself when the whole world is against God Then the life is bound to be a constant torture Everything is sin, and everything will create guilt and fear and anxiety And you will be constantly in a chaos.

You will torture yourself and will become a masochist. And whenever there is a masochist, sadists will come around and worship. There are people who feel good when someone is suffering They would like to make you suffer, but you have even saved them the trouble: you are torturing yourself They feel very good. So out of 100, 99 so-called saints are just ill — existentially diseased· they are masochists You can worship them, but they will lead you into a hell. And this is not religion at all Religion is basically to create an ecstatic life — a life which is a benediction, which is absolute bliss So how is this anxiety and bliss related? They are poles apart.

The Upanishads say, "Offer your mind to THAT through 'this', through everything" Do not create any hindrance; do not create the opposite Whatsoever Is, is THAT. And, really, a miracle happens. When I say see good through the evil, evil disapperas. When I say

see THAT through this, this disappears. It becomes transparent and only THAT remains. The world is not there, except that we are not yet capable of knowing the THAT which is there.

The world disappears. That is why Shankara could say it is on illusion. By illusion or by "maya" it is not meant that the world is not. Only this much is meant: that the world is not a reality, but only a transparency. If you can look deep, the Brahman is revealed and the world disappears.

If you cannot see THAT then the world becomes very much real. The reality comes because you cannot find the Real. The moment you find the Real, the world disappears. That does not mean there will not be houses and there will not be nations and there will not be roads. This is not what is meant. When Shankara says that the world is an illusion and it disappears when THAT is revealed, it is not meant that it will disappear like a dream — no! It will disappear in a very different sense.

It will disappear when the hidden is revealed, when the Total is revealed. The gestalt changes. The WHOLE gestalt changes In a new pattern you begin to look differently. The same tree for a woodcutter is one thing and for a painter the pattern, the gestalt, is something else For a woodcutter it may not be green at all because he is concerned with the wood, with the texture of the wood: whether the wood can be used in furniture or not. This mind has a gestalt. In that gestalt, in that pattern, the tree may not be green at all. He may not have seen the greenness of it.

A painter is standing nearby. For him the tree is green, and I wonder whether you know or not that when a painter looks at a tree it is not just green — because there are a thousand types of greens. When you look ordinarily, every tree is green. But no two greens resemble. Two greens are two colours Every green has its own greenness. So far a painter, it is not simply green. It is green A, green B, green C — many shades, many individualities.

A lover who is sad, who has lost his beloved, may not look at the tree at all, for the green may look very sad and will have a different colour and shade. He cannot feel the texture or it may even be that he will remember the body of his beloved, not the texture of the

tree And a child playing there and an old man dying there: are they looking at one reality? Their gestalts are different. A different tree evolves, and a different tree is there.

Is it not possible for a Shankara not to see the tree at all but only the THAT? Not the texture of the tree, not the greenness of the tree, not the sadness of the lover, not the play of the child, not the sorrow of the dying man — nothing! Is it not possible for a Shankara not to see the tree at all, but only the THAT? Then the tree becomes transperent. **In a new gestalt the tree disappears and the Brahman is revealed.** This is what is meant when I say, "Look, find out, penetrate everywhere for THAT" and when you begin to feel THAT everywhere, your mind cannot move the opposite is not.

Then, the offering — only then! Then you have been. — Then you have given You cannot give yourself; you can give only your mind because you can take away your mind You are in THAT, but your mind is not. It can be! And you are free. the choice is yours. So you will be responsible — no one else. The responsibility is yours, so to be religious or not is your decision. Do not go into unnecessary things — whether God is or not, that is your decision. **It is meaningless to go on discussing whether God is or is not**; it is your choice. you can say, He is not, but by saying that you are denying a greater Reality and the opening toward it. You can say, HE IS, and by saying that you are open to a greater Reality.

This cannot be proven — whether HE is or not This cannot be proven as a scientific fact, because if it is proven then there will be no freedom, then offering will be impossible. If it becomes a fact, as secular as any, if it becomes a fact like the moon or the sun or the earth, if it becomes a common, objective fact, then you will not be free to choose. So God can never become a scientific fact, and it cannot be proven whether HE is or not. Only this much can be said. **if you choose HIM you become different; if you do not choose Him you will be different again.** If you do not choose Him you will create a hell for yourself If you choose Him then you can create an ecstatic existence ?

He is irrelevant It is your choice that counts Whether God is or is not is meaningless It is not even worth discussing The basic, relevant thing is that if you choose, you become different; if you do

not choose you are, again, different And it depends on you! It depends on you whether you want an existence which is just a trembling and a fear, just an anguish and death, just a long suffering, or a bliss — moment-to-moment opening into greater and greater bliss. So it is not a question whether God is or not. It is a question whether you want to be transformed and transported into another existence or not. And it will always be your choice.

If the whole world says God is and I deny, I can deny and it cannot be forced on me. That is why it is an offering. **It is an offering!** You can offer; You can with-hold. You are offered already, so that is not the question. But your mind is not offered, and this is the riddle: that you live in THAT, but suffer. You are in THAT, but you suffer. Why? Because your mind is not in THAT. And, really, your mind suffers — not you. YOU have never suffered; you cannot suffer. You have never died; you cannot die. But your mind suffers, your mind dies, and is born and dies and suffers and goes on suffering. This mind is an "over-growth". Offer it to THAT, and you will come to the point where you have always been. You will come to Realize that which is your nature.

Buddha was asked, "What have you achieved?" When he achieved Nirvana, achieved Enlightenment, he was asked, "What have you achieved?" Buddha said, "I have not achieved anything, only that which was always with me. Rather, on the contrary, I have lost something. I have not achieved anything I have lost the MIND that was with me, and I have achieved that which was always with me, but because of that mind I could not penetrate to it, could not see it"

It is our choice. The screen on Reality is our choice The covering on Reality is the mind. This life of misery is our decision, and no one else is responsible. And you can continue for lives together. You HAVE continued, and you can continue still for lives together. And no one can break through and no one can pull you out, because that is your freedom. Only you can jump out of it And the moment you decide, you can jump. So do not think in the terms that because I have lived for so many lives in this ignorance, how can I jump in a moment? When I have lived for so many, so many lives in ignorance, how can I?" You CAN jump in a moment because all these lives were your decision. Change the decision and the whole thing changes

It is just like this: if in this room for years together there has been darkness, will you say: "How can we light a candle this very moment? The darkness has been so long! For years it has been here, so how can a candle burned at this moment dispel it? We will have to struggle years and years and the candle will have to struggle for years. Only then can the darkness be dispelled, because the darkness has a past, a history. It is long — deep rooted.

"But put on the flame and the darkness is not there. Darkness cannot have a history It can only have a duration Darkness really has no time; it has only duration But by "duration" I mean that it is not piled one upon another, so it cannot become thick. So one moment's darkness is as thick as one year's or one century's It cannot be any more thick It cannot be piled one upon another It is not being piled up every moment, so it cannot become thick and dense so that candle light cannot penetrate it It remains the same, it has only duration — a simple duration without any thickness being gathered

Ignorance is just like darkness — a duration You can be in it for centuries, for millennia, and in a single moment's decision it is not there It is just like light The moment light is present the darkness is not there. And the darkness cannot say that "This is not as it should be. I have been here for many, many centuries and this is not good I have a hold on this place and I have the possession. I have been in possession"

But nothing can be said When the light is there, darkness simply drops. Just like this comes the Enlightenment, comes the offering You can offer any moment you decide But the offer must be total, and it can be total only if you do not divide Reality. Affirm life as Divine Affirm both the polar opposites as THAT. Then if you move or do not move, you cannot go anywhere or anywhere you go you will encounter THAT This is a continuously arrowed mind, and this the Upanishads say is the only offering. All else is just false substitutes.



Tenth Discourse

Questions and Answers

Bombay, India, February 24, 1972.

1. **What are the Similarities and Differences between Will and Surrender?**

2. **Is the mind worth offering?**

3. **What is "total will"?**

CHAPTER 10

Questioner:

Bhagwan, in reference to the subject of offering to the Divine, please explain what is the significance of Will and Surrender?

What are the similarities and differences between Will and Surrender?

Bhagwan Shree Rajneesh:

The end is always the same, but the beginning differes. And all the differences belong always to the beginning. The nearer you reach, the less is the difference between paths.

In the beginning will and surrender are diametrically opposed. Surrender means absolute "will-lessness". You have no will of your own; you feel helpless; you feel you cannot do anything. You are so totally helpless that you cannot even say will exists The very concept of will is illusory. You have no will. Rather, on the contrary, you have destiny, not will. So you can only surrender. It is not that you surrender. Rather, it is that you cannot do anything else.

So surrender is not an act. Rather, it is a recognition. It is not an act! How can surrender be an act? How can you surrender? **If YOU Surrender,** then how will you call it surrender when **you remain the master!** If YOU surrender, then you remain the "willer". The surrender has been willed and these two things are diametrically opposed **You cannot will surrender.** So surrender is not an act. Rather, it is a recognition — a recognition of the phenomenon of will-lessness.

There is no will, so you cannot will. YOU cannot do anything. Everything is just happening. YOU have happened, and all else that has followed has been just a happening To feel this, to know this, is a recognition. Suddenly you become aware of the fact that there is no will in you. With this recognition, ego disappears because the ego can exist only if there is will

So ego means the totality of will acts If there is will, then you can be. **If there is no will,**you disappear. Then **you are just a wave in great infinite ocean, and you cannot will anything.** YOU ARE as a happening; you will not be as a happening What can a wave do in an infinite ocean? It has been "waved" by the ocean. It is not; it only appears to be

So if you feel this and this feeling is a deep search down deep within yourself, is there any will? Then you find you are just a dead leaf blown by the wind So sometimes you go north and sometimes you go south, and the dead leaf may begin to think that it is going south. But only the wind is blowing and the dead leaf follows.

If you go deep down in yourself you will become aware of a total will-lessness The recognition of it is surrender. It is not an act. And if you surrender, if the surrender happens, there is no need to offer YOU cannot! So on the path of surrender, really offering is YOU are there On the path of surrender offering happens, but the surrenderer never knows HE CANNOT know; he cannot say, "I have offered my mind to the Divine" Really, he **cannot speak in terms of acts; he can only speak in terms of happenings.**

So at the most, he can say, "The offering has happened." Without a will you cannot have an ego and without an ego you cannot talk of anything as an act So "happening" is the phenomenon on the path of surrender. Surrender itself is a happening

But on the path of will there is a different process. The moment. I say "the path of will", the will is taken for granted. You do somethingt This is a fact on the path of will, taken for granted. It is never questioned because those who follow the path of will say that even to question a thing is to accept will. Even to question a thing means the will is there. To question is an act; to answer is an act; to doubt is an act; to say no is an act. So the will cannot be questioned On the path of will, the will cannot be questioned. That is a basic hypothesis.

On the path of surrender, will-lessness is the basic hypothesis. You cannot question that so this must be understood: On every path something is a hypothesis. It is bound to be, because you have to begin somewhere and you have to begin in ignorance. Because of these two factors a hypothesis is needed. So even in science, you begin with a hypothesis — something assumed which cannot be questioned. And if you question it, the whole edifice falls down.

For example, one of the most accurate, scientific dimensions is geometry. But you begin with hypothesis You begin with something taken as an assumption which can neither be proven nor disproven, because only that thing can be proven which can be disproven So to begin with you take something in ignorance, in faith. So, really, science is not so sceientific as it looks. If you go back to the beginning, every science begins with a hypothesis, and if you question the hypothesis no answer will be possible. And this is as it should be because you cannot begin from nowhere.

Look at it in this way: If I come to a strange city and I ask someone where person A lives, he may say, "A is a neighbour of B. "But I say, "This is not an answer at all because I do not know B either. Where does B live?" Then he says, "B is a neighbour of C." But I say, "I am in a strange land. I do not know anything about B or C or D, so, please tell me in such a way that I can understand. Everything is unknown to me, so from where to begin?"

If he says, "D, E, F, G," they are all hypothetical. So from where to begin? A beginning can only be possible if I assume on thing as known which is not known, really. Otherwise no answer is possible. And this is the situation. This is how we are in this world: everything is unknown. So from where to begin? If you say we must begin with knowledge, how can you begin? When everything is unknown, how

can you begin with something as a known fact? Then you cannot begin. And if you try to begin with an unknown fact, then too you cannot begin.

A hypothesis means an unknown fact taken on faith as known. A hypothesis means an unknown fact knowingly taken as known. Then you can begin So a hypothesis cannot be questioned anywhere — not even in mathematics.

So on the path of will, will is the hypothessis, and on the path of surrender, will-lessness is the hypothesis. So if one path appeals to you, you will not be able to comprehend the other because both have opposite hypoo theses If will-lessness appeals to you then "will" will not have any appeal Then it is absured. And if will appeals to you then surrender is meaningless

With will, it is taken for granted that you can do, so now the question is WHAT to do. You can do something which leads you away from the Divine and you can do something which leads you nearer to Him And YOU are responsible; I have discussed that yesterday.

How can you will to be, by and by, near, and how can you ultimately will totally, arrow your mind totally, toward THAT? But remember this fact· that will is taken as a hypothesis Once you take it as a hypothesis, you go on willing, ultimately, you will totally. That is, your mind is arrowed totally toward THAT In that total tension, on the climax and peak, will dissolves, because perfection is death The moment anything is perfect it dies.

That is why Lao Tse says, "Never be perfect. Stop half way: never go to the end". If you go to the end success will become failure and life will become death, If you go to the very end love will turn into hate, friendship will be reduced to enmity, because perfection means death And when something dies, it dies into the polar opposite.

So when will is perfect, when mind is WHOLLY arrowed, "will" will die, the will disappears — because perfection is the point of evaporation, just like water evaporates at a hundred degrees heat The hundred degree limit is the perfection. As far as water is concerned the heat has come to the peak. Now if heat continues to be, water

will not be there. And if water wants to be there, then water must not come up to the peak.

So when you are a hundred percent will, you are on the verge of explosion. YOU will die; your will will die. The very phenomenon of will disappears. And when will disappears, you come to the same point where one who begins with will-lessness comes. Now it is will-lessness. So either zero or perfection: both go to the same end. It will depend on you, on your type of mind. If you can conceive of will-lessness then there is no question. But that is difficult — Not only difficult: in a way it is impossible. it is inconceivable it is impossible,

It happens; somethimes it happens. But that happening also has a long, long effort of will. Many, many lives lived according to will give you the experience that you have been dreaming. One who has willed for a long time and yet reaches nowhere may come to a point where suddenly he becomes aware that he is working with sometihing which is NOT.

A Buddha, for example. he reaches the Ultimate through will-lessness. But he worked very arduously on the path of will for six years in this life. He went to every teacher, inquired about every path, tried everything that was taught and endeavoured his best. He did everything that a human being can do, and with every teacher he worked hard. And no teacher was able to say that "You are not achieving because you are not working," because he was working even more than the teacher. So every teacher had to say to him that "I cannot say that you are not working. You are working hard — impossibly hard. But now this is all I can teach you. You must go somewhere else."

And Bihar was a very potential place in those times. Only twice in history have such great peacks happened. Once it was in Athens, in Greak civilization. Athens was a very potential city, and a very potential situation happened in Athens. And another time was in Bihar: it happened that Bihar became the peak of all that mind can do. And in Bihar, in Buddha's time, every method had evolved and every method had its own teacher, its own Master. And Buddha was with everyone. He worked so hard and so sincerely But every teacher had to ask him to leave because he had worked totally and nothing was coming out.

Really, he was not the man meant for the path of will. Mahavir, a contemporary of Buddha, reached through the path of will and achieved. Buddha could not achieve. After working hard in every way, in a sudden moment of helplessness, he became frustrated and felt helpless He had done everything and nothing was achieved, and he remained the same with no transformation. A total frustration set in, and one day he left everything.

Previously, he had left the world. That was the first renunciation. But the second one, which is not mentioned in the scriptures, was greater. The Buddhists do not talk about it. A certain greater renunciation happened after six years of torurous effort, Buddha left the path of will. He said, "I feel helpless, and it seems that nothing is possible, nothing can be done; so I leave all effort."

That was a full-moon night and he was sitting under a tree The world he had left Now, all religions, all philosophies, all techniques, he left on that evening He relaxed under the tree. For the first time he could relax — after lives and lives. Somehow or other we are always working, doing, achieving But on that evening there was no achieving mind in him He was so totally helpless that time ceased, the future dropped, desires became meaningless. Effort was not possible; will was not found at all

So he was really dead — psychologically dead. He was alive only in the sense that a tree is alive — with no desire, with no future, with no possibility. He was just like the tree he was lying under. Conceive of it Try to conceive of it! If there are no desires and no future and no morning to follow and nothing is to be achieved and everything has been just absurd and the thought that "I cannot do" penetrates deep, then what is the difference between you and the tree? No difference He was as relaxed as the tree. He was as relaxed as the river flowing by!

He slept. This sleep was strange. There was not even a dream because dream belongs to desire —to effort, will. He slept as trees sleep The sleep was total He was just as if dead No movement of the mind, no motivation inside. Everything stopped. Time stopped!

In the morning at five o'clock he opened his eyes Rather, it would be good to say his eyes opened, because there was no motivation.

As the eyes dropped in the evening, in the morning they opned. Refreshed by the night, refreshed by relaxation, refreshed by a deep desirelessness, Buddha opened his evyes. The last star was disappearing in the sky, and it is said that just by seeing the last star disappear Buddha became awakened. He Realized!

What happened? It was because there was no effort. Effort had ceased. There was not even desire. Now there was not even frustration, because frustration is part of desire and expectation. If really expectations cease, there is no frustration. He was not asking, he was not praying, he was not meditating. He was not doing at all. He was just there — empty. When the last star disappeared something disappeared in him also. He became just a space. he became just nothingness.

This is surrender — with no feeling of surrender, because who is to surrender to whom? So this also happens as the culminating peak of a long effort. This is what I mean to say: one has to begin with will Begin with will! If you are the type who can reach to perfect will, you will just diasappear from that peak. If you are not the type, then you will reach a perfection of frustration. And from that peak of frustration you will disappear. If the first is the case, "will" will remain as the path: if the second is the case, then surrender.

So begin with will and put your whole being into it. Only then will you be able to know whether this path can work for you or not. If it can work, then it is okay. Then you reach to the most perfect ego. And when the ego is perfect the bubble bursts. Or, if you are not of that type, then you will go round and round and round and round with frustration and frustration Then you reach another peak the peak of frustration, and surrender happens

So even for surrender do not think that you have not to do anything; Remember this! Do not think so — because the mind is very cunning and the mind can say, "Surrender is the way." That means "I am not going to do anything. Surrender is my way!"

This is a cunning deception. If surrender is your way then surrender can happen this very moment, because surrender needs no time. There is no tomorrow necessary for it If you say, "Surrender is

my way", then do not wait for tomorrow because surrender can come just here and now. **No effort is needed in surrender and no time is necessary.**

If it is not coming just this moment then know very well surrender is not your way The mind is deceiving, the mind is just trying to postpone effort And the mind can do everything The mind is just trying to rationalize that "there is no need for will because "there IS no will, so I am ready to be on the path of will-lessness".

But remember well your "readiness" will not do Your readiness is not really a readiness Your "preparedness" is not really a qualification for surrender Your total helplessness is the qualification. Really, are you totally helpless? Have you felt that nothing can be done? If you feel it, then surrender can happen this very moment

Surrender cannot be postponed, but will can be postponed So with will you take time — lives, and you can go on working slowly. But with surrender there is no go, and you cannot think of the future. The future is not allowed So if you say, "Surrender is my way and someday it will happen," you are deceiving yourself. **If surrender is your way then surrender would have happened already.**

Someone asked Mozart, "Who is your teacher? From whom have you learned your music?" Mozart said, "No one is my teacher I have learned it myself — alone " So the questioner said, "Tell me, can I also learn it myself?" Mozart said, "But I never asked this question to anyone Even to know this you have come to ask me, so it will be difficult for you to learn music by yourself. Even this you have to ask someone else, whether you can learn music without any teacher. A teacher is even needed to decide this! Thus, you will not be able "The man persisted He said, "Why? when you are able, why am I not?" Mozart said, "If you were capable of it you would have done it already."

So if surrender can happen and if you are really ready for it, it would have happened. YOU cannot choose it Choose will because with will choice has an affinity. With surrender choice has no affinity. Choice needs will. So choose will, work hard. And there are only two ways. Either you succeed or you fail, but work so hard that if you

succeed you succeed TOTALLY or if you fail you fail TOTALLY. And that totality will decide.

So mild efforts and mediocre efforts lead nowhere because you can never decide what is your type with mediocre efforts With mild, lukewarm efforts you can never decide what is your type. You can never know. Work hard; either succeed toatally or fail totally. Both the ways you will reach the same point. If you succeed totally then will disappears. Being perfect, it dies. If you totally fail then willlessness becomes a recognition and surrender follows.

All efforts belong to paths of will. When someone tries with his whole heart and fails, THEN the other path opens. It is a sudden path. It is like an emergency door. In any air crash you have emergency doors You may not even be aware of them You may not be! You open, you enter from, you come out from, the common, usual door. The emergency door opens only when there is emergency and total failure. Now the usual door will not do

Surrender is an emergency door. You begin with the will. When will fails totally, the emergency door opens and you are out of it. And if you succeed then there is no need for the emergency door to be open. You may not even become aware of it. You may reach your destination without the awareness that there was a door — an emergency door — which may have opened at any moment

So you cannot begin with surrender; no one can. Everyone has to begin with will. The only point to remember is to be total in it so that you can decide either way.

Questioner:

Bhagwan, you have often described the mind as a collection of past experiences and memories which are all dead. Even its apparent vitality is not its own. It is supplied from the source of the Being. Last night you said that the mind was the only thing which one can offer to God. But is it worth offering?

Bhagwan:

There are some things to be understood. First, mind has two meanings: one — the content, another — the container. When I say

"content", I mean thoughts, memories, the dead past, the accumulation of it. But that is only the content. If the whole content is thrown out, then the container remains. Then THE CONTAINER REMAINS! That container can be offered These thoughts, memories, the past, are really worthless — not worth offering, but the container is. So mind has two meanings, and one means the container. That container can be offered, and that is the meaning of the sutra, "The mind constantly arrowed towards THAT" It means the container.

"Constantly arrowed toward THAT" means now the container has no other contents than "THAT" no thoughts, no memory, no past, no desire, no future, nothing Now the mind as container has only one content — THAT. This is the offering.

These contents are really dead, because your mind absorbs them only when they are dead For example, **your mind either moves in the past or in the future.** When it moves in the past, it moves where it is dead Everything has died, nothing is alive

The past is nowhere except in your memory. Where is the past? It is nowhere! You cannot find it anywhere. It is only in your memory. If I have some memory that is private secret to me, and if it is just my memory and no one knows about it, then if I die where will that memory be? It will not be anywhere. What will be the difference whether it ever was or not? What will be the difference? Whether it ever existed or not there will be no difference. The dead past is only in the memory. It is nowhere else. And because of this past, the future becomes projected. **The future is there only because of the past.** I loved you yestereday, so I want to love you tomorrow I want to repeat the experience I have heard your sound, so I want to hear it again. I want to repeat The past wants to repeat itself The dead wants to be born again so the future is created.

These are the contents of the mind — past and future. If both these contents drop and your mind becomes just vacant, thoughtless, contentless, then you are just here and now, in the present, with no past, no future. And here and now, THAT is present. In everything simultaneously, THAT is present. When your mind is not, I mean when your past and future are not, you become aware of THAT And in that awareness, that experience or the experience of the THAT is the only content This is what is meant by "Mind constantly arrowed

is the offering": Nothing should be a content of the mind except the "Universal Existence".

When I say "offer the mind," I mean the container, because you cannot offer the contents. They are meaningless; they are dead. When you offer the container — the living mind, the living capacity to know, the living capacity to be — when you offer that, it is an offering. And it is not ordinary; it is rare because it is arduous. It is worth offering. And whenever there is a happening, whenever a Buddha or a Krishna or a Christ offers himself, offers the mind to the Divine, it is not only that a Buddha or a Jesus is enriched. The Divine is also enriched.

This will be very difficult to understand When a Buddha has offered to the Divine, the Divine is enriched also, because in Buddha even the Divine flowers, in Buddha even the Divine reaches to a 'peak. So the Divine is not something set apart It is not something which is not in us. So offering is not something made to someone else. It is to the common pool of conciousness, to the common Existence, the common Being. So when a Buddha has offered, Buddha is enriched because Buddha becomes the TOTAL. But the Total is also encriched, because through Buddha a peak has been touched.

The Divine lives through you, so when you fall the Divine falls, when you rise the Divine rises, when you laugh the Divine laughs, when you weep, the Divine weeps, because He is not something set apart, He is not an observer sitting far off in Heaven just looking. He is IN YOU. So every act, every gesture, is HIS. So whatsoever is done, is done with HIM, through HIM, by HIM, to HIM.

Stories are there. They are beautiful, they are poetic, and they show much. It is said that when Buddha achieved Enlightenment the whole universe became blissful: flowers were showered from the sky, deities began to dance around Him, Indra himself — the king of all the *devas* (Gods) — came down with folded palms He surrendered at Buddha's feet. Trees began to flower out of season; birds began to sing out of season. The whole Existence became a celebration.

This is poetic. It has never happened like that But in a deep sense it HAS happened, and it is symbolic, because it is how it should be When somewhere someone achieves Buddhahood, how is it possible

that the whole Existence is not enriched? And it will feel the vibrations. The whole universe will become happy. So through poetic symbols, the effect has been shown.

But there are foolish, stupid, minds who go on thinking that either this should be a historic fact or else it must be a lie — that there are only these two alternatives. They say, "This must be a historic fact, so where is the proof that flowers bloomed on the trees out of season? Where is the proof? Historic proof is needed, and if it is not there, then 'it is a lie'." They do not know that there is a realm beyond fact and beyond lies — the realm of poetry that expresses many things which cannot be expressed otherwise. It is just an indication that the whole world became a celebration. It must be so, it has to be so, it has been so!

So when this mind is offered, the contentless mind, simply the container — purified, pure, empty — when this container is offered, it is worth offering. Even the Divine is enriched, because the Divine becomes more divine. So another thing, **even God is not a static entity.** He is a creative force, a dynamic **force. So it is not only that man is evolving; God is evolving too.** For those of us who are confined to ordinary logic God cannot evolve, because to us, if he evolves, then he is not perfect How can perfection evolve? Ordinary logic cannot conceive that something can be more perfect than perfact. It cannot conceive of it! It looks illogical

But life is not confined to your logic, and there are possibilities that the perfection can be more perfect, more enriched. A perfection can evolve It is perfection in every moment. Still, it is not static. For example, a dancer. every gesture is perfect. Every moment, every gesture, is perfect. Still, there is a dynamic movement, and the total is more perfect than the parts Each dance is perfect; still, another dance can be more perfect.

Mahavir has a very beautiful concept. He says that there are infinite perfections — multi-perfections So God is evolving. To me, God is an evolving force. Otherwise there can be no evolution. If He is not evolving, then there is no evolution, because through evolution He evolves. This is the concept of THAT: is there if a flower, then He is floweing there, if there is a man, then He is "maning" there So whatsoever happens, **it happens to Him**, and nothing can happen without

Him, outside of Him. So when Buddha happens, the Total becomes more.

Buddha says, "Do not go to any deity to worship. Become Enlightened, and they will come to worship you." And he says it not as a theory. He KNOWS, IT! Deities have come to worship HIM. This has been an experience. So this is something to be pondered over. Only Buddhists and Jains have said this: that when you are Enlightened, the deities will come and worship you because, they say, deities are not without desire, and when you are Enlightened, you are desireless.

Even an Indra is not without desire. Deities may be living in Heaven, but they are with desires. So with Buddha and Mahavir, human dignity was raised to its ultimate. If you can become desireless, then everything will worship you, because the desireless consciousness is one with THAT. **That contentless mind** is not only worth offering: **the Divine NEEDS it, the Divine waits for it.** When a child returns Enlightened, the father is enriched, the home is enriched.

Really, when a child returns Enlightened, when the father sees his child Enlightened, the father cannot be the same So when a Buddha flowers, the whole universe flowers with him. He shows the potentiality, the peak possibility. Now you may not attain it, but you may rest assured that you CAN attain it. The whole universe becomes confident with a **Buddha happening. The whole universe becomes a promise, a certainly.** The same can happen to each particle, to each "monad", to each mind, and now it is up to you

When Buddha is dying, Ananda says to Buddha, "When will you be back?" Buddha says, "It is impossible. I will not be back again." Ananda begins to weep. Buddha asks him, "Why are you weeping ? you have been with me for forty years continuously. If you are yet not profited by me, why do you ask for my next coming?"

Ananda says, "It is not for me that I am asking Even if we have not attained to THAT, you have attained, and we have become certain. And it is more than enough. We have become certain! Now this certainty cannot be lost. I am asking for others who have not seen you. So when will you coming back? Because if they get a glimpse of such certainty as you, only then can they prodceed on the path.

"I am not asking for myself. For lives together I may wander, but this certainty cannot be lost. I have seen you, and I have seen the peak possibility. So it is not for me but it is for others When will you be coming back? You are the only certainty. we look at you,and doubts drop. We look at you; we may not be capable of doing the same so we follow you. But in that movement of looking at you, we ARE YOU in a certain sense. So when will you be coming back?"

So the offering is not only worth while: it is being awaited. The Divine waits, the Total waits, for you to become enriched, for you to come back home with your potentiality actualized, for the seed to come not as seed but as a full manifestation — for that contentless mind. With a content-full mind, offering is worthless. You are offering rubbish.

Questioner:

Something more about the first question. in reference to the efforts regarding meditation, what is meant by the state of total will? What state of meditation will be called a willed stage of the final success?

Bhagwan:

The first meaning of "total" is that you are in it without any part outside — with no withholding, with no division So any method of meditation will do If you are totally in it — absorbed with not even a part standing outside, if you can just cry "Ram" totally with not even a part being an observer in you, if you become the cry and not even a part is observing that you are crying "Ram" — you just become the cry, then it is total. Then a single cry is enough. There is no need of repeating "Ram — Ram — Ram", there is no need. One total cry in which nothing is left is enough. So only you can decide whether you are total in something or not.

The second meaning of totality is that whatsoever you are doing, whatever technique of meditation, your doing must be without any doubt A very minute doubt will make it partial; a very small doubt will not allow it to be total. But that also you can decide — whether there is any doubt. We go on doing things with doubts inside. Those doubts kill every effort It is not so much that you are not reaching because of not enough effort. It is more because of your doubts standing

behind. So whatever you do, that sceptical part of the mind goes on denying, goes on waiting to be sceptical. Even if you achieve something, the doubting mind will create doubt.

Totality means there is no doubt. Effort becomes total. And, thirdly, we have many layers of energy, so you may be making a total effort on the first layer, and you may not be aware of the second layer at all. All the layers should become committed, involved. Then it becomes total. So when you are doing with only one layer and you feel you are doing totally, do not be so soon deceived.

Go on doing, and when you feel that "Now nothing can be done; I have done everything and there is no energy left", continue. This is the moment; CONTINUE! And soon you will become aware that a sudden rush of energy is coming to you from the second layer. A new earth has been broken. Then go on doing. And when you are totally involved with all the layers, how will you know?

There are signs. One sign is that when all the layers have been broken, and your total energy is involved, Your total Energy is Involved, you will never feel exhausted. You will never feel that a point has come when " I cannot do more". That feeling always comes when one layer is exhausted. When the second layer is exhausted that feeling will come again. And there are seven layers. When the seventh is broken that feeling will never come again — never! You will not feel that "Now I cannot do any more". You will go on doing more and more and more and you will feel that still more is left. Then you are total in it.

The total is never exhausted — remember! Only the part is exhausted. The total is never exhausted! You cannot empty it. The more you empty it, the more it is filled. So whatsoever happens, your totality cannot be exhausted. If love happens with your totality then love cannot be exhausted. If meditation happens with your totality then meditation cannot be exhausted.

I am reminded of Bokuju — a Zen patriarch who Realized, who became Enlightened when he was twenty years of age. But he continued meditating. His teacher came and said, "Bokuju, what are you doing? Now there is no need; I see that you are Enlightened." But Bokuju said, "But can I end meditation? No end is coming. I go on

and on and on, and I am not exhausted. So how can I end it? How can I come out of it? I see no end to it." The teacher said, "When one falls into the Infinite, there is only a beginning; there is no end. Come out of it Come out of it Move! It will be with you. Do not go on sitting."

He was sitting for seven weeks continuously after his Enlightenment He was just sitting For his teacher, for the monestery, there were seven weeks He became Enlightened, There was light all around. He was transformed Everyone became aware that something has happened His teacher came and went, came and went, every day. He waited for when he would open his eyes, and talk about it. But he was not opening his eyes Then ultimately the teacher had to stop and ask him to come out.

He said, "But how can I come out? It is not ending at all There is no end to it. And everyone is saying, 'you have been sitting here for seven weeks continuously, it is so long But I do not remember. I feel as if not a single moment has passed There has been no time for me."

So when the total energy is there working, there will be no end to it and time will drop. You cannot feel time. You will feel time only with partial energy. because it is exhausted. **Time is felt only with something limited;** Otherwise time cannot be felt.

Time is really a feeling of limitations So whatsoever has a limit, you will feel time around it It is relative. So this strange phenomenon happens If your whole day has been vacant without any events, just empty, nothing of any note, nothing worth while, the whole day just passes by, then time will seem to be more when it is passing

Unoccupied time will look very long. You will feel that the day is not going to end at all, that it has become so lengthy. But that is only when it is passing If you remember afterwards. then the day will look very small because later on you cannot feel the time without events; so then the day will look very small

We feel time around certain things So when you are on a holiday and many things are happening, on that day the day will look small.

Because so much has filled it, it becomes comparatively small. But if you remember your holiday when you are back home, it looks very long because each event spread in a sequence becomes very long.

Bokuju said. "I do not know about time. What has happened to time? It has stopped." Mahavir says that the basic element that changes totally when one enters Samadhi is time. There is a stopping of time. Someone asked Jesus, "What will happen in your kingdom of God?" and he says, "There will be time no longer." This is a basic indication that time will stop, because time can be felt only with partial energies

That is why a child feels timeless — because he is more full An old person feels time more because he is now empty. So with old men time becomes a problem. With a child time is not a problem at all. He lives in timelessness. And the same happens with civilizations. Whenever a civilization becomes overconscious of time, it means the civilization is. going by and by, toward death. Whenever a civilization is absolutely unaware of time, it means it is in its childhood — innocent. It is not old. Time consciousness means death is coming near. So the more dead you feel, the more time you will feel.

In India we have not felt time so much because we have a conception of a circle of continuous births So each time you die . it is not death Again you are reborn. So, really, India destroyed the concept of death totally. It is not a death at all if you are reborn again. That is why India never became time conscious. We are so lethargic, and we can waste time so easily in India The reason is that death is not there in the Indian mind. After death there is birth. So time is infinite, and there is no hurry.

But the American mind, the Western mind, has become very much time conscious, and the reason is Christianity. because once you say that there is only one life and that this death is going to be the final one, that there is no rebirth, then death becomes very much meaningful. And everything has to be taken in reference.

If death is so final and occurs only once, time becomes very much valuable. It cannot be lost. And a strange phenomenon happens: the more you become conscious of time, the less you can use it. You

can only hurry and run. The less you can use it, because you are in such a hurry And to use time you need a very, very patient attitude, a very slowmoving attitude. Then only can you use it

So when your mind is in a total will, there will be no time and there will be no end to the energy coming. But these are all inner subjective feelings You can ask, "Can we be deceived?" Yes, deception is possible But whenever deception is there, you will become aware The awareness will come in this form. in any inner feeling any inner realization **if you become doubtful whether it is true or imaginary it is certainly imaginary — because the Truth is so self-evident that you cannot doubt it.** The doubting mind just disappears.

So sometimes someone comes to me and says, "Tell me whether my kundalini has risen or not My teacher says my kundalini has risen, so you tell me." So I say that unless it becomes self-evident to you, do not believe anyone. When that phenomenon happens you will not go to ask anyone whether it has happened or not. If someone comes and asks you, "Tell me whether I am alive or not?" What will you say to him? Certainly you are dead! If even this has to be asked, certainly you are dead

Life is a self-evidence fact No *proof is needed.* How do you feel your life? Do you have any proof of it? Is there any proof? How do you feel your life? How do you know you are alive? Is there ever a doubt whether "I am alive or not?"

Descartes began in that way He began to seek some indubitable fact which cannot be doubted, so he went on· God can be doubted, *Hevan and Hell* can be doubted, Everything can be doubted. Then ultimately he stumbled upon himself, and he began to think, "Can, I doubt myself? Can I doubt about myself? Can I say I am or I am not?" Then he stumbled upon a self-evident truth, and he said that "Even if I say I am not, I am, so I cannot doubt this fact". This fact begins to be his foundation So he says, "*Congito ergo sum* — I think therefore I am Even if I doubt, I think, therefore, I am, So I cannot deny it"

Life is a self-evident fact One cannot doubt it. The same happens when more life happens to you When you enter more life, **when you enter a total life, it is self- evident. No proof is needed; no witness is**

needed. Even if the whole world denies it, you can laugh. The whole world may think you are mad, but you can laugh. These are self-evident realizations, so I can describe them. But when they happen you know when they are there, you know. And the mind is evident in itself. It needs no outer proof, no outer witness Your knowing becomes the only evidence

That is why sometimes mystics seem to be arrogant. They are not They are the most humble people possible. But they look arrogant, and the arrogance is felt by us because their realizations are so self-evidently true. They won't give you any proofs, they won't give you any arguments, they won't give you any reasons They say, "I know."

This looks to us as arrogance, but the same is so if I ask you, "How do you know you are alive?" What can you say? You can say only, "I know." Is that arrogance? It is a simple fact. How can you express it except by saying, "I know, and I know it self-evidently." There are no reasons why I am. I AM simply.

These Upanishads are such self-evident statements They won't argue with you They go on telling "This is this". You cannot ask "Why". You can only ask "How". You can say, "How can you achieve this?" You cannot ask, "Why? Why is this?" So the moment you happen to be in the Totality, in that Totality, you will know it And it is such a phenomenon that you can doubt everything except it. You can doubt the whole world except it Even if the whole world stands against it as a witness, even then your feeling of its being true cannot be shaken.

That is how a Jesus can die, a Mansoor can be killed. They can be killed, but they cannot be changed, converted. They cannot be converted You can kill a Mansoor: You cannot convert him He will go on saying the same thing Mansoor was saying, " I am the God." In Mohammedan eyes that is *kufra* — heresy, egoism. It is not a religious expression. A religious person must be "humble", and this Mansoor goes on telling, "I am the God — *Anal Hak* — *Aham Brahmasmi* — I am the Brahman." So they killed him. They thought that when they began to kill him he would come back to his senses. But he goes on laughing, and someone asks, "Mansoor, why are you laughing?" Mansoor says, **"I am laughing because** you cannot kill God. **You CANNOT kill God!** *Aham Brahmasmi*! *Anal Hak*! I am the God!"

Sixth Sutra, Sanskrit Text

सदा दीप्तिः अपार अमृत वृत्तिः स्नानम् ।

(Sadaadeeptih apaar amrit vrittih snaanam.)

English Translation:

"To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship."



CHAPTER 11

Light is the most mysterious thing in the universe — for many reasons You may not have felt it like that, but the first thing about light is that light is the purest energy. Physics says that EVERYTHING material is not really matter Only energy is real Matter is dead: matter exists no more! It never existed except in our conceptions Matter appears to be, but it is not. Only light is — or energy or electricity. The deeper we penetrate into matter, the less of the material is found. At the very deepest, there is no matter, and matter itself becomes non-material. But light remains, or energy.

Light is the purest energy Light is not matter, and wherever we feel matter it is only light condensed So **matter means light condensed.** This is the first mystery about light, because it is the substratum of the whole Existence. So in a new way, the oldest concept of religions — that in the beginning God said, "Let there be light, and there was light — becomes very much significant, because Existence in its purity IS light. So if Existence begins, it has to begin with light.

Another thing. light can exist without life, but life cannot exist without light. So life also becomes secondary. Matter simply disappears It is not. It is only condensed light. Then **light can exist without life.** Life is not

necessary for light to exist. But life cannot exist without light. So life becomes secondary, and light becomes primary. In this context, one thing more: just as light can exist without life, but life cannot exist without light, just the same life can exist without love, but love cannot exist without life. So these three elements have to be remembered: light, life, love

Light is the substratum, the ground and love is the peak, life is only an opportunity for light to reach love. Life is just a passage. So if you are only alive, you are just in the passage. Unless you reach love, you have not reached. Light is the potentiality, love is the actuality, and life is only a paassage So when it is said that God is love, this is the love that is meant Unless you become love, you are just in between, you have not reached the end. Light is the beginning, love is the end, and life is just a passage. So remember this: light can esist without life Matter is just an appearance, a condensity, an intensity of light, and life is the manifestation. That which is hidden in light is menifested

Life is NOT an appearance, life is a manifestation Matter is just light condensed So when light remains light and become condensed, it is matter. When light evolves, manifests its potentiality, it becomes life If it simply remains life, then death is the end. If it evolves more, then it becomes love And love is deathless You may call it God, you may call it anything These are basic points. If you remember them, then we can proceed into the sutra.

Thirdly, in this world everything is relative except light Only light has a constant velocity. That is why physics takes light as the measurement of time Everything is relatative; only light is, in a certain way, absolute Light travels with a constant velocity. Nothing else is constant So light only is absolute. There is no change. The velocity is absolute; the speed is absolute. So light becomes a mystery. It is not relative to anything, and everything else is relative to light. So nothing can travel with more speed than light, because if anything takes the speed just equivalent to light, it will turn into light.

If we can throw a stone with the speed of light, the stone will become light So anything moving with the speed of light will become light. So nothing reaches the velocity of light, and nothing transcends

the velocity of light. The speed of light is one hundred and eighty six thousand miles per second. Anything travelling with that light, with that speed, will become light. That is why scientists say we can never travel, we cannot travel, with the speed of light, because anything — be it aircraft, a rocket — anything travelling with that speed, will become light itself.

Fourthly, light travels without any vehicle. Everything else can travel only with a vehicle. Only light travels without vehicles That is mysterious. And also, light travels without any medium. Everything else has to travel with a medium. A fish can travel in water; a man can travel in air. But light travels in nothing — in nothingness

In the beginning of this century, physicists just imagined something like ether. They imagined something must be there Otherwise, how can light travel? So that was a basic question: light comes to the earth from the sun or from some star. It travels, so there "must be" some medium through which it travels. So just because "nothing can travel without a medium", in the beginning of this century scientists hypothetically assumed that there must be some "X". They named it ether — that through which light travels.

But now they have found that there is no medium. The whole universe is just a vast space, and light travels in nothingness. That means even nothingness cannot destroy it, even emptiness cannot affect it. That means even Non-Being cannot affect light's Being. And it can travel without any medium, without any vehicle That means the energy is not derived from somewhere else. Light itself IS the energy. If you have some derived energy, then you will have to travel through mediums, through vehicles You cannot go yourself. Light goes by itself

Fifthly, light is neither being pushed nor being pulled It simply travels. If I throw a stone, then there is a push I put my energy in the stone, and the stone will only go to the limit, to the extent up to where it can be forced by my energy. When my energy fails or is exhausted, then the stone will fall down. The stone is not travelling with its own energy The energy has been given to it It is foreign.

Everything in the world has foreign energy in it except light. Everything moving is moving with some energy derived from some-

where else A tree is growing, but the energy has been derived A flower is flowering, but the energy has been derived. You are breathing and living, but the energy has been derived You have no energy of your own Nothing has except light In this reference, the saying of Mohammed in the "Koran" becomes very significant. He says, "God is light," and he means there that **only God is His own source of energy. Everything else is Just derived.**

So we really live a borrowed life It is borrowed from many, many sources That is why our lives are conditional. If one source just refuses to give us energy, we are dead Light lives with its own energy — unborrowed, self-originating It is neither pushed nor pulled, and it moves That is the most mysterious thing possible It is a miracle

Sixthly, if only light has its own energy and everything else lives with borrowed energy Certainly, it must be that everywhere ultimately, the energy is borrowed from light — because if everything lives with borrowed energy except light, then ultimately light is the donor Wherever you get your energy, ultimately the source must be light You are eating food, and you are getting energy But the food itself gets it through light — through sun rays So you are not getting it from food Food does not have its own energy source Food is deriving it from somewhere else

The food is doing only an in-between work, the work of a medium. Because you cannot absorb light directly, so trees are absorbing it, and then they transform it in such a way, they compose it in such a way, that you can take that energy directly. So they work as mediums, and light becomes the only source of energy. So if everything drops in the universe, light will not be affected. If everything just goes off, if the whole universe is dead, light will not be affected. The universe will still be filled with light But if light goes off, then everything will die Nothing can exist

This "basicness" of light is not only basic for science, it is basic for religion also So now the second part· if you penetrate matter, you stumble upon light If you penetrate life, you again stumble upon light. So religious mystics have always said that "We experience light; we Realize the light — the light within, the flame within·" All the

mystics have talked this way, and it is not only symbolic. Only in this century has it become possible to say that it is not only symbolic

If matter dissolves into light, comes out of light, why not life itself? And when a mystic goes deep, he is going deep in light, he stumbles upon light. This going deep in oneself means going more and more to the original source of light So the outer light is not the only light. You have inner light also, because you cannot exist without it. It is the base. "To be" means to be grounded in light There is no other being. So when you go in, you are bound to come toward and Realize a dimension, a realm. a realm, of light — inner light. This inner light and your life make just two layers. Your life is the outermost layer and the inner light is a deeper layer.

Your life will end in death Unless you Realize the inner light, you cannot know the deathless, because your life is just a phenomenon; it is not the base. It is just a phenomenon, a wave, a wave on the ocean of light It will go. If you can penetrate through it to the deeper realm of light, you will know that which is immortal, which cannot die, because only light cannot die, only light is immortal. Everything will have to die, because everything lives on a derived life, on borrowed life

Only light has its own life. Everything else has borrowed life from some where else. So one has to return it; one has to give it back. So unless you Realize the inner light, you will not know that which is beyond that death In a sense it is beyond that death and beyond life also Only then does it become immortal That which is born will have to die; that which is alive will be dead. So only that can be beyond death which is beyond life itself Light is beyond death which is beyond life itself Light is beyond life and beyond death also. Whenever mystics have been talking about light, they always talk about deathlessness, because the moment you enter the inner light, a source of light, you enter deathlessness

In this sutra, both terms have been used. This sutra says, "To be centered constantly in the inner illumination" (in the inner light), "and in the infinite inner nectar is the preparatory bath for the worship." So unless you are bathed in your onw inner light and in the nectar, in the immortality which belongs to that light, you are not ready to enter

the Divine temple. This is a preparatory bath. Water will not do. Light has to be used. PURE light has to be used Unless you are bathed in PURE light, you are not ready to enter the Divine temple

When Krishna showed his infiniteness to Arjuna, Arjuna said, "I do not see you, Krishna. I see only light. Where have you gone? I see only thousands and thousands of suns and I am scared you come back." When one enters into the inner light, it is there, because without it you cannot be, nothing can be It is a scientific fact, because without light nothing can be If there is anything, then in its groundwork, light is bound to be. You may know it, you may not know it, but light is the ground for everything You are, so you have a deep realm of light. The moment you enter it, you are bathed, and this bath means many things

Ordinarily, when you enter a temple, outwardly you take a bath. But you take a bath because dirt can be washed from the body Then you can enter into the temple with a purer body — fresh, undirty, clean. But when you are really entering into the Divine temple your body is not entering, your consciousness is entering And you cannot bathe your consciousness with water

The consciousness can have a deep cleansing in inner light, and that deep cleansing means a cleansing of the dirt of all karmas (all actions) Whatsoever you have done, whatsoever you have been, whatsoever has been your past, it clings to you — just like dirt, just like dust It clings to you When you enter inner light, it disappears. Why? Because the moment you enter the inner light, everything takes the velocity of light, and nothing can remain. The dirt, the dirt of karmas dissolves — all that you have done in your lives When you enter that realm, everything becomes light, because with light, in that velocity, nothing can remain anything else So it is not simply a bath. All the karmas just disappear They become light, and the consciousness is cleaned It becomes fresh and young as it should be, as it is meant to be And all the karmas disappear

By karmas I mean the material dust that one accumulates through actions and desires and passions When it disappears, the entity, the nucleus of ego, disappears also, because ego exists only as a collectivity of all the dust, of all the dirtiness, of all the impurities It exists as

as a center. When everything disappears, ego disappears. And when ego disappears, you are pure, clean, you are born anew. So to enter this inner light is to enter the inner fire.

Another thing: the light that is outside is constant, but it cannot be constant for you. The sun will rise and set. The sun itself NEVER rises and NEVER sets, but for the earth it rises and sets, then night comes. So without outer light you cannot remain constantly in light. Only with inner light is there no rising and no setting. That is why the sutra says, "To be centered constantly" - continuously. Then there is no night and there is no setting, because then there is no rising. The light is there as your Being, as your very Existence. So to be constantly centered in this light is the bath. And by bath is meant that everything to which one was clinging is destroyed, not only destroyed but trasnformed also. It becomes light itself.

This entering has two parts. first, you will Realize light, then you will Realize a deep cleansing of your soul, of your being, and thirdly, you will Realize the nectar — the *amrit*, the elixir, the immortality, the deathlessness because once the ego dies you are deathless, once these karmas are washed away you are deathless, once you you have entered deep in light you are deathless.

Deeper than life death cannot exist. Death exists parallel to life. It means the end of life. So life has two dimensions. One is just horizontal. You go from one moment of life to another moment of life, then another — to A-B-C- - in a sequence. Then ultimately, the "Z" is going to be the death. You move from A to B, from B to C, then to X, Y, Z. A is birth. Z is death, and you move from A, B, C, D, horizontally. This is one movement -- birth to death. Buddha says, "One who is born will have to die, because he is moving horizontally." So death is a necessity on a horizontal plane.

down, then you move to light If you move up, then you move to love. This is the vertical plane. If you move down from life, then you move to light If you move up, then you move to love. And both give you the door to the deathless, because death only means horizontal moving Now you are not moving horizontally And move either way. If you can consciously go down to light, your life will become love, because **once you have known the deathless you can be nothing but love.**

Really, death is the enemy of love You cannot love because there is death. you cannot love because you are fearful of death; you cannot love because you are afraid of everyone else, of the other. And all fears are basically fears of death They all can be reduced to the fear of death Once you know the deathless, the fear is gone And when the mind is fearless, it is love When the mind is fearful, it is never love You may put on a show of love, you may pretend, but it is never love With fear hate can exist, with fear jealously can exist; with fear anything can exist, BUT not love That is why we pretend love, and love is not found In the end jealousy is found, hate is found, fear is found, love is not found.

Why? Because you cannot love really How can you love when there is death? How can you love unconditionally when every moment death is coming near? Look at it in this way you are here, your beloved or your lover is here You are just in the ecstasy of love, and then someone says within five minutes you are going to die. The moment this is said, that within five minutes you are going to die, love will disappear You will forget the beloved, the lover and the poetry, and everything will just disappear Why does it disappear? It has never been there, it was only that you were unaware of death, so you were pretending love

Deathlessness, when know, becomes love Then you cannot do anything else Then it is not that you love. Rather, it is that you become love Love becomes your quality, your very being — not your act. So either drop down from A, from the horizontal line, drop down vertically to light and that is one way Yoga is concerned with this dropping down Or, from A, rise vertically to love *Bhakti* (the path of devotion) is concerned with rising up Either way you go vertically. The same will be the result.

If you can go up from A, you again find the deathless. Vertically, there is no death; only horizontally is there death. So if you find love while going up, you will find light, because when entering the deathless one is bound to find light, upon entering the light one is bound to find the deathless. They are one. So, really, life and death are two aspects of one coin, and death is not opposed to life. It is a part.

LIGHT is opposed to death, not life, because light is immortality. Love is also opposed to death because, again it is deathless. So the problem is either to enter light by going down or by going up to enter love. This vertical journey is the journey of religion. And this sutra says, "To be centered constantly in the inner illumination and in the infinite inner nectar is the preparatory bath for the worship." So how to enter and how to be centered? How to enter? How to find this light? Two or three things: one, whenever you say light is, what do you mean? I say, "The room is lighted." What do I mean? I mean that I can see.

Light is never seen; only something lighted is seen. You see the walls not the light; you see me, not the light. Something lighted is seen never the light itself, because light is so subtle that it cannot be seen. It is not a gross phenomenon. So we only infer that light is. It is only an inference, not a knowing. This is just an inference! Because I can see you, I infer. I assume that light is. How can I see you without light?

No one has ever seen light — no one! And no one can ever see light. But we use the expression, "I see light." and by that we mean, "I see things which cannot be seen without light." When you say it it is dark, that there is no light, what do you mean? You only mean that "Now I cannot see things". When you cannot see things, you infer that light is not. When you CAN see things, you infer that light is. So light is an inference even in the outer, the outside world. So when one has to enter, when one is ready to enter inside, what do we mean by light?

is totally dark; nothing can be seen. But about one thing you are certain and that is your own being. No need of any proof — no need of any light You know that you are; you feel that you are. A subtle, inner illumination must be there. We many not be aware of it; we may be unconscious of it or very dimly conscious of it. But it is there

So turn your gaze inward Close all your senses so that there is no feeling of the outside light Go into darkness Close your eyes, and now try to penetrate, to see inward. First you may feel simple darkness, that is because you are not accustomed to it. Go on penetrating Just try to look into the darkness which is within. Penetrate it, and by and by you will begin to feel many things inside. An inner illumination begins to work It may be dim in the beginning. You will begin to see your thoughts because thoughts are inside things They ARE things You will begin to stumble upon the furniture of your mind.

Much furniture is there — many memories, many desires, many unfulfilled passions, many frustrations, many thoughts. many seeds many thoughts, many things are there When you begin to feel them, first try to penetrate the darkness Then dim light begins to be there, and you begin to be aware of many things It is as if you enter a dark room suddenly and you cannot see anything. But remain there Be adjusted to the darkness, let your eyes be adjusted to the darkness Eyes have to adjust; they take time When you come from without, from a sunlit garden to your room, your eyes will have to readjust themselves Your eyes will take a little time, but it happens

If one is constantly using his eyes only to see things which are very near — for example, if one is constantly reading — then he will become shortsighted, because so much use of short sight will fix the mechanism of the eye. So when he wants to see a far-off star, he cannot see it because the mechanism has become fixed Now it is not flexible. The same happens because we have been looking outside continuously for lives, the mechanism has become fixed, and we cannot look inside.

But try, make an effort, look into the darkness Do not be in a hurry, because the mechanism has been fixed for many lives. Eyes have forgotten completely how to look inside You have never used them for that purpose So look into the darkness, see the darnkness. and

do not be impatient. Penetrate the darkness; go on penetrating. And within three months you will be able to see many things inside which you never thought are there. And now, for the first time, you will become aware that thoughts are just things And when you become aware, then you can put a thought anywhere you want. If you want to throw it out, you can throw it out.

But now you cannot throw it: just now, you cannot throw out any thought at all, because you cannot catch it. You do not even know that it is a thing that can be caught and can be thrown. You do not know where thoughts are located: You do not know from where they come. Everyone says, "I do not want to be fearful, I do not want to be angry." But they cannot do anything, because they do not know even from where this anger comes, what is the root where this anger has its reservoir, where this anger is accumulated. They do not know the roots.

Every thought is a thing. It is an accumulation, a reservoir. So when one thought comes, it is just a leaf on a big tree You can cut it and throw it, and the leaf will come out. But roots are there: the the tree is there. When you begin to be aware, dimly even, that thoughts are there, desires are there — anger, passion, lust — everything is there, do not begin to fight Just watch, because by watching you will become more aware, and by fighting you will never become aware. So do not fight. Watch! "Watch" is the word the *mantra*. Watch constantly, and the more you watch, the more you will begin to feel more and more light there Light IS there; only your eyes have to be adjusted. So watch!

By watching, the eyes will become adjusted. And when more light is there and everything becomes clear, when there is no dark spot, then you become the master of your mind You can put anything out: you can rearrange everything. And once you become master of your mind, then you will become aware from where this light is coming, what the source is The sun is not there, it is without. You have not even brought in a candle, but everything has become illuminated. From where is this light coming? First you will become aware of THINGS which are lighted, then you will become the master of the things of your mind, and then you will begin to be aware of from where this light is coming, of what the source is. You will begin to be aware

of a flower blooming Then you will begin to be aware of from where this light is coming Then you can know the sun

Only secondarily will you have to proceed from a lighted object towards the source of the light Again light is not seen, again you will see the sun. So first you will begin to feel the content of the mind Then, more and more, the mind will become clear. Then you will become aware of where this light is coming from **Just in the center of the mind is the source.** Then enter the source! Then you can forget the mind; you are the master You can just say to the mind "Stop!" and the mind will stop

Awareness is needed for this mastery Never try the reverse: Never try to be the master first and then to be aware That never happens, that cannot happen That is not possible Be aware, and the mastery happens You become the master. Then go to the source; then enter the source from where this light is coming Go ! Enter the illumination! That entering into the illumination is the "bath". You have become the master of the mind Now you will become master of life itself, now you will become master of consciousness itself And once bathed in this illumination, in the source of light, you will be able to see yourself in your eternity In this moment, all the past and all the future, will be there This moment is eternal You are so pure that the whole time gathers in you. The past purified creates a purified future, and this moment becomes eternal

Watch, be aware, observe deeply the contents of the mind. Then you will become aware of the source; then enter the source It is fearful, because whatsoever you have known as your "self" will die This bath is a death — a death of all that which you have known yourself to be The identity, the ego, the personality, everything, will die, because the personality, the identity, the ego, they are the dirt, the accumulated dirt around your Being Only Being will remain without name and power And this sutra says, this is "the preparatory bath". Only now you can enter, and up to here only do you have to make efforts **The moment you are purified, the moment you have gone through this bath, the moment the karmas have dissolved, you need not make any effort.**

From this point God becomes a gravitation Now you enter the field of grace It is the same like the gravitation in the earth, but you

have to enter its field So for spaceships we have to make one basic arrangement they must be thrown out of the grip of the earth , out of the gravitation field. Two hundred miles above the earth. all around it, is the earth field If you are under the field you will be pulled back. If you go beyond 200 miles, then the earth cannot do anything.

The Divine cannot pull you unless you are totally pure, unless you yourself become light Then, with the same velocity, you enter the Divine. So this entering the light is the last effort. Once you are purified you begin to gravitate. Now you need not go; you are being pulled. This gravitation is known as grace The Divine gravitation is grace. Grace is not really a help; it is not! It is just a law. God is not graceful only to some; it is not so He is not partial. The earth is not gravitational to some. The moment you enter the field, the law begins to work.

So do not say that God is graceful, do not say that God is helpful, do not say that He has compassion It is not right God means the Law of Grace The law begins to work. Once you enter the field, the Law begins to work Once you begin to be the light yourself, the Law begins to work and you begin to gravitate

I said that light is the foundation of life. With this statement even science can agree. Science ends on this point. There is no beyond for science Religion still has a beyond, because religion says that even beyond light there is Existence

Now another thing light exists, so light has two qualities — being the light and also Existence. Still, light is not the Ultimate, because it has two qualities — light and Existence. Religion says that Existence can be without light, but light cannot be without Existence. So one step more: religion says. "God is pure Existence." So, really, for religious people, this word or this sentence that "GOD IS", is fallacious, because "God and "is" both mean the same thing.

A table is, but to say that "God is" is not correct "Man is" because man may not be, so man and "Is — ness" are two things conjoined. They can be disjoined. But "God is" is not right because GOD MEANS "IS — NESS". So it is tautological, repetitive. To say "God is", is as absurd as someone saying "Is is" or "God God".

"God is" means the same as "God God" or "Is is". They are meaningless, absurd "Is — ness' is God. So religion reduces it still more and says that when you enter light, then you will enter the Is — ness. the Existence, the THAT So light is just the AURA of THAT. When you enter light, you enter the aura But the moment you enter the aura, you will be pulled, and there will be no time gap. There IS no time gap.

Now another thing· I said that light moves with the highest velocity — 186,000 miles in one second. In one second, in one minute, in one hour, in one year, how much light moves! The unit with which physics measures its movement is the light year. A light year means the movement of light in one year at this velocity. This is still a time movement It is very fast, but yet light takes TIME to move. So as I said light needs no medium, light needs no vehicle, liht needs no borrowed energy But still light needs time. So for religion, light still needs something Without time it cannot move So light is still dependent on time.

Religion says we have to go even deeper in order to find something which need not this dependence on time. So for us it looks meaningless How can light move without any medium? But now science says it moves It is so Religion says do not be disturbed. How can God be without time? HE IS God moves without time, consciousness move without time.

Light has the highest velocity as far as science has measured. but in a way, it is the highest because Existence cannot be said to have more velocity Really, it moves without time, So there is no question of velocity We cannot say how much it moves in one second The movement is absolutely ABSOLUTE: there is no time gap So when one enters this illumination. one is pulled. Even the word "pulled" takes time to be asserted, when the very phenomenon of being pulled takes No time

When I say "pulled". it takes time Time is lost. But, really. when one enters the illumination, even this much time is not needed. There is no time gap You are pulled And beyohnd this light is God — the temple This light only bathes you. purifies you. just like a fire You become purified And the moment you are purified. there comes the entrance, the explosion

With light you become deathless, but you still feel. You feel that **now you have entered immortality.** But when entering into THAT, the "Is — ness", you are not even aware of deathlessness. Life and death are meaningless now; only Being is. YOU ARE without any conditions. That Being is the Ultimate for religion!

Light is the field, mind is around the field, and we are around the mind. We li**ve outside the mind. So one has to enter the mind, then light, and then the Divine.** But we just go on round and round, outside the mind. This state of always being outside the home has become a fixed habit. We have forgotten that we are living on the verandah. It is easy; the verandah is easy for moving outside. That is why we have become fixed there. It is easy. We can move outsided anytime And because the mind and its desires are moving outside, we live on the verandah. So at any moment, at any opportunity to move, we can run. But we have forgotten that there is a home, and this running outside is just like being a begger. Entering the house means you will have to turn your eyes around completely, and you will have to use your eyes in a new way, and you will have to pass a dark night, only because of a fixed habit.

Christian mystics have thought much about the Dark Night of the Soul. This is a dark night. It is there because our eyes are so much fixed As I said, someone becomes short sighted, someone also becomes far sighted. If he goes on looking far, then he cannot look near. If he goes on looking near, then he cannot look far Eyes become fixed. They are mechanical; they lose the flexibility Just as some become nearsighted and someone farsighted. we have become "OUT-SIGHTED". "Insightedness" will have to be developed.

You must have heard the word "insight", but you might not have heard the word "outsighted". You know the word "insight", but it is meaningless unless you understand the word "outsight". We have become outsighted, fixed; the insight has to be developed. So whenever you find time, close your eyes, close your mind from the outside, and try to penetrate inwardly. At first you will be in a deep dark night. Nothing will be there except darkness. Do not be impatient. Wait and watch, and by and by darkness will become less, and you will be able to feel many inner phenomena And only when become aware of the inner world then only can you become aware

the source from where this light is coming Then enter the source. This the Upanishad calls "the bath".

How stupid is the human mind! We ritualize everything and the significance is lost Then only stupid rituals remain So we take a bath when we go to the temple. Neither the temple is there nor the bath. **The temple is within and the bath also.** And THIS bath, the Upanishads say, **is the bath in inner illumination.**

Light is really the bridge between the Divine and the world. The Divine creates the world through creative light Light is the first creation And then light condenses and matter happens; then light grows and life happens, then life grows and love happens

Light, life, love, these are the three layers Do not remain in the second layer Either go back down to the roots or go up to the seeds again, to the flowers Go down to light or go up to the flowers And there are two paths One is the path of knowledge. "KNOWING" means going down to light. By "Gnana Yoga" the real secret that is meant is this going down to light And then there is "Bhakti Yoga", the path of devotion That means going toward love.

A buddha goes down, a Meera goes up A Mahavir goes down, A Chaitanya goes up. They speak in very contradictory languages. They are bound to, because one speaks about going to the roots, the source, and the other speaks about going to the flowering, to the end, to the climax, to the peak In a way, Buddha, Mahavir, Patanjali — their language is dry It has to be, because they are turning back to the source There is no poetry There cannot be, because they are not moving toward the flowering . They speak in a scientific way. A Patanjali speaks as a scientist — of laws. Buddha always says, "Do this, and this will happen. Doing this, this follows This is the cause, this is the effect "

They speak scientifically; they speak in terms of mathematics — very dry They speak in prose, never in poetry They cannot speak in poetry How can a physicist speak in poetry? He is digging deep to the source He is not concerned with the flowers at all He is digging down to the roots. How can he speak in poetry? Chaitanya, Meera, they speak a different language They dance, they sing, because they

are going up to the flowering. And the flowering cannot happen without dancing and singing, without celebrating life itself. That is why Buddha and Mahavir appear to be anti-life — because they go to the roots. And Chaitanya and Meera look very affirmative. They love life because they go up.

Both paths reach to the same end Which one you take depends on you. If you have a very scientific mind, mathematical. with no poetry in it, it is better to follow going down toward light. If you have a prose-oriented mind then go down. But if you have a poetic, aesthetic attitude, **if you can sing and dance and celebrate, then do not move to the source; Move to the flowering. You will reach to the same**, because once you reach to the flower you reach to the seed. The flower is the seed come back again

If you go down to the roots you again move From life, you must move. Life is only a bridge It is just a stopover It is not the end. Move to this bank or to that, but life must not be steady. It must be a movement beyond itself to either bank, this one or that.

Basically, these are the two dimensions of movement. Choose any There is no question of which is better. It depends on you — which can be better for you. Both are equal. But for you both cannot be equal. For you one must be preferable That depends on you. So explore what your type is.

The type I call poetic is illogical, sensitive, a feeling type who can love deeply, totally. A **knowing type** is not emotional, is not a feeling type. He is logical down to the bare bones So some persons are **logical, intellectual, knowledge oriented.** Feel the difference. Whenever you are knowledge oriented. your type is for knowing — to know. When you are emotion oriented, heart oriented. your search is not for knowing. Your search is to be, to feel. And both are different in the beginning **In the end everything becomes one.** But in the beginning they are different If you go to Meera and say to her that this is the way to know the Truth, Meera will say, "What will I do by knowing the Truth? What will I do? I want to love the Truth."

But how can you love the Truth? That is why *Bhaktas* (devotees) never talk about Truth; they talk about the beloved; they talk about the friend; they talk in terms of feeling. To say "God is Truth" looks

mathematical to them. Vinoba says that God must be a mathematician. It is not that God is one but that Vinoba's mind is mathematical. His own mathematics make God a mathematician For a Pythagoras, God is a mathematician So it depends on you If you feel God as a beloved, as a friend, as a lover, if you cannot conceive of God as Truth, then go up; move vertically toward flowering Then your meditation will be more creative Create poetry, create painting, create dance, create singing, and through all these you will come to the illumination

But if your type is a knowing type, to call God a lover is absurd. What do you mean? How can Truth be a lover? To call God a father is a meaningless How can God be a father? He can be Truth So if your type is a knowing in the height — to the roots, to the source When you come to your knowing and when a *bhakta* comes to his feeling, you come to the same center. But a *bhakta* ,moves upwards, and a *gnani* (one on the path of knowledge) moves downwards

This sutra is for those whose search is for knowing, because the Upanishads belong to the knowing type They are not for devotees. But I mention this only so that you may be aware, because sometimes something may appeal to you very much, but it may not belong to your type Then do not be deceived Appeal means nothing, attraction means nothing, unless there is an inner attuning, you may be attracted, but that will not do You must begin to FEEL that "This is my type; This is how I am" Then do not listen to anyone We are creating many confusions for each other because no one knows what he is talking about

If you are a heart-oriented person, then do not listen to intellect, then, do not listen to arguments, do not argue Just tell that "I am a heart-oriented person I am not concerned with arguments at all" Do not listen to arguments, because they will confuse you And sometimes you may even be attracted, because the opposite has a sexual attraction So it happens that an emotional person may be very much influenced by some intellectual because he lacks this dimension, and one begins to feel that whatsoever one lacks is important And you cannot convince an intellectual, but he can convince you. You cannot argue for yourself, but he can argue for himself So your ego feels hurt and you begin to imitate You miss your type, and it may be for lives that you may not regain it, because once a process begins it is very difficult to come back

And never mislead anyone. If you feel that someone is a heart type, then do not discuss with him, even if it appeals to you. Do not discuss, do not argue, do not say anything. Let him remain himself.

We are so violent that no one allows anyone to remain himself. Everyone is after everyone, Everyone is trying to convert everyone to his own way without knowing that he may just be destroying a great possibility. Insist on being yourself There is no arrongance in it. This is a simple law: that "I must be allowed to be myself". But when you begin to talk in others' terms, sooner or later you will be pulled in. So if you are an emotional type, then say directly that "I am not concerned with logic at all or with argument" Do not argue, do not use the same terms or the same language. Just say, "I am irrational. I have faith without any proofs with me. The faith is working and I do not need any proofs"

One very fatal thing has happened to the human mind, and that is that **intellectuals have forcibly posed themselves as the only right type.** They have forced all over the world the view that they are the only right type and that everyone else is wrong Education belongs to them, schools belong to them, universities belong to them They create literature, they create argument, they create proofs, disproofs, they create philosophies So they have become over-dominant, and the emotional type is just feeling inferior; he feels that he is nowhere.

Really, there is no emotional education, only intellectual education. So he doesn't even know the language of emotion, he doesn't know the argumentation of emotion, he doesn't know the logic of the heart He doesn't know at all, so he feels guilty. If he has faith, if he develops towards the Divine in love, he feels guilty, he feels he is wrong

Never feel that way **Always feel your own pulse,** what you are, what is your nature, and then decide Or rather, let your nature decide. So these are the two paths. either be bathed in inner light or be bathed in inner love. And then you will be on the threshold the boundary from where grace begins to work Move in and find the source or move out and find the beloved

Remember this also. if you have to find the source, move in. If you have to find the beloved, move out. For things you have also

to move out, for the beloved you have also to move out. The attitude is different, but the movement is the same. To find the beloved means to find the THAT, in everything you encounter. Move out, and go on finding, and let the moment come when everywhere nothing remains except your beloved. Then you are bathed in love and the same will be the result.

Or, move in. If you are moving in, then you may even discard the very word "God". In the old yoga texts, God is not mentioned at all. And even in later yoga texts, God is mentioned only as a means. In order that one may achieve THAT, God is mentioned as a means. And one can discard the concept, it is dispensable.

So a Buddha can reach without any concept of God, a Mahavir can reach without any concept of God. But a Meera cannot reach without a concept of God. A Chaitanya cannot, because God is not dispensable if your way is that of love; because, then, where will you find your beloved?

But move, do not remain static in life. Move toward light or move toward love!



Twelfth Discourse

Questions and Answers

Bombay, India, February 26, 1972

1 What is the meaning of colour experiences in meditation?

2. What are the factors necessary to encounter the inner light in meditation?

3. How can one know to which type one belongs?

CHAPTER 12

Questioner:

Bhagwan, when one experiences different forms of light and [illegible] in meditation such as red, yellow, blue, [illegible], etc., [illegible] to which layers of being they belongs. Is there any gradation of colour and light experiences before reaching the ultimate light experience?

The experience of light is beyond mind, but the experience of colours is within mind. So if you are still seeing colours, then you are still within mind. The mind has not been transcended. Therefore, the first thing to remember is that **the experience of colours is within mind, because the mind works as a prism through which the inner light can be divided.** So first, one begins to experience colours. Then colours dissolve and only light remains

Light is white White is not a colour. When all the lights are one, when the colours are one, white is created When all the colours are one then you feel white. When all the colours are there undivided, then you experience white. When no colour is there, then you experience black

Black and white are both not colours When no colour is present, then there is black When all colours are present, undivided, then there is white And **all the colours are just divided light.** So if you are feeling colours inside then one thing you are within mind. So the experience of colours is mental, it is not spiritual The experience of light is spiritual, but not of colours, because when mind is no more you cannot experience colours Then only light is experienced.

Secondly, there is no fixed sequence of colours There cannot because each mind differs But The esperience of light is exactly the same. With Buddha experiencing light or Jesus experiencing light, the experience is the same. It cannot be otherwise because that which creates differences is no more.

Mind creates differences We are here, we are different because of our minds. If mind is no more, then the factor which divides, which differentiates, is not there So the experience of light is similar, but the experiences of colours are different and the sequence differes. That is why in each religion a different sequence has been given Some believe that this colour comes first and that comes in the end; others belive quite differently That differentce is really the difference of minds For example, a person who is fearful, deeply rooted in fear, will experience yellow as the first colour The first colour coming in will be yellow, because yellow is the colour of death — not only, symbolically but actually also.

If you take three bottles — one red, one yellow, one just white, plain white — and just put into these three bottles the same

water, the yellow bottle will deteriorate first, then the others will deteriorate. The red bottle of water will deteriorate in the end — last. Yellow is a death colour. That is why Buddha whose yellow as the rob for his *bhikkhus,* (monks) because Buddha says that to die completely from this existence is Nirvana. So yellow was chosen as a death colour.

Hindus have chosen ochre, a shade of red as the colour for their sannyasins, because red or ochre is the colour of light, just opposite to yellow. It helps you to be more alive, more radiant,. It creates more energy — not only symbolically but actually, physically, chemically. So a person who is very energetic, alive, deeply rooted in the love of life, will experience red as the first colour, because his mind is more open to red; a fear-oriented person is more open to yellow. So the sequence will differ A very silent person, one who is very still, will experience blue as the first So it will depend

There is no fixed sequence because there is no fixed sequence of your mind. Each mind differs in orientation, in tendencies, in structure, in character. Each mind differs. Because of this differing the sequence will be different But one thing is certain · each colour has fixed meaning. The sequence is not fixed; it cannot be. But the meaning of the colour is fixed For example, yellow is a death colour. So whenever it happens first, it means you are fear-oriented, that your mind's first opening is for fear. So wherever you will be moving, the first thing you will notice will be fear or the first reaction of your mind in any new situation will be fear. Whenever something strange is there, the first response will be fear-filled.

If red is the first colour in your inner journey: then you are more rooted in the love of life, and your reactions will be different You will feel more alive, and your reactions will be more life affirmative.

A person whose first experience is yellow will always interpret everything in terms of death, and the person whose first experience is red will always interpret his experiences in terms of life. Even if someone is just dying, he will begin to think that he must be reborn somewhere else. Even in death he will interpret rebirth. But the person whose first experience is yellow, even if someone is born. he will begin to think that he is going to die one day. These will be the attitudes.

So a red-oriented person can be happy even in death, but a yellow-oriented person cannot be happy even in birth. He will be negative Fear is a negative emotion. Thus, everywhere he will find something about which to be sad and negative.

For example, I said that a very silent person will feel blue, but this means a silent person who is at the same time inactive. A silent person who is at the same time active will feel green as the first experience. Mohammed had chosen green as the colour for his fakirs. Islam has green as the symbolic colour. That is their colour for their flag. Green is both silent, still, but also active Blue is just silent and inactive So a person like Lao-Tse will first begin to feel blue. A person like Mohammed will begin to feel green first So the symbolic system of colours is a fixed thing, but the sequence is not fixed.

Another thing has to be noted, and that is that seven **colours are pure colours.** But you can mix two, you can mix three, and a new colour comes out So it may be that you never experience pure colour in the beginning You may be experiencing three colours, their combination, or two colours or four colours Then, again, it depends on your mind. If you have a very confused mind, then your confusion will be shown in the colours

They have now evolved in the West a colour test in psychology, and it has been proving very meaningful Just giving you many colours and allowing you to choose the first preference, then the second, then the third, then the fourth, decides much, shows much. If you are sincere and honest, then it shows much about your mind, because you cannot choose without any inner cause. If you choose yellow first, the logic of its is that red will then be the last It has its own logic

If death is your first, then life is going to be your last. You will put in the last And one who chooses red first will automatically choose yellow as the last And the sequence will also show the structure of the mind But you are given the situation to choose once, twice, again and again

This is strange the first time you choose yellow, your first preference Then the second time you are given the same cards, but you do not choose yellow as your first preference. And the third time you choose something else, and the whole sequence changes

So the cards are given seven times. If a person goes on choosing yellow as the first colour continuously for seven times, then it shows a very fixed mind — very much fixed — a fixation. This man is constantly rooted in fear. He must be living in many phobias, because everything will take the shape of fear. But if he is given the cards seven times and now he changes, such as to once blue and once green and once something else, then there is a double sequence. One colour is chosen seven times in the first series of seven and different colours are chosen each time in the second series of seven. That also shows much. In the second series, if he never repeats one colour as his first preference, that shows he is very much fluctuating. and nothing can be decisively said about him. He will be unpredictable And the sequence also changes because the mind is changing constantly.

Recently, because of LSD, marijuana and other drugs, many things have come up from the unconscious mind When Aldous Huxley told about his experiences with LSD, he talked as if he had entered Heaven. Everything was beautiful, utopian, colourful, poetic. Nothing was bad in it. There was nothing like a nightmare — nothing of fear or death Everything was alive, abundantly alive, rich But when Zaehner took it, he entered Hell. With the same LSD he entered Hell and it was a long nightmare — horror-filled.

Both misinterpreted their experiences. Aldous Huxley thought that this is the quality of LSD and that because of LSD this Heaven experience has come up. Zaehner interpreted quite diametrically opposite from Huxley, and he said it is just a nightmare, a deep horror. One must not go into it. It can create madness. But then the interpretation of both is along the same lines. He also thought that it is LSD which has created this experience.

The reality is different. It was LSD working only as a catalytic agent. LSD cannot create Heaven, cannot create Hell. LSD can only open you, and whatsoever is in you is projected. So if Zaehner's experience is absolutely colourless, it is because of Zaehner's mind. And if Huxley's experience is colourful, it is because of Huxley's mind. LSD can only give you a glimpse into your own mind. It can open your own deeper layers. So if you have a suppressed unconscious inside. then you may enter Hell, or if you have nothing suppressed, if you have a relaxed unconscious, a natural one. then you may enter

Heaven. But that will depend on what type of mind you have. The same when one goes deep into an inner journey: Whatsoever you encounter is your own mind. Remember this, whatsoever you encounter, it is your own mind.

The colour sequence is also your own mind's sequence. But one has to go beyond colours. Whatsoever the sequence, one has to go beyond colours! So one must continuously remember that colours are mental. They cannot exist without mind, the mind working as a prism.

When you go beyond mind, there is light — colourless, absolutely white. And when this whiteness begins to be there, only then have you gone beyond mind. Jains have chosen white as the colour for their monks and for their nuns, and the choice is meaningful. As Buddhists have chosen yellow and Hindus ochre, Jains have chosen white, because they say only when white begins does spirituality really begin.

Mohammed has chosen green because he says if silence is dead, then it is meaningless. Silence must be active. It must participate in the world. So a saint must also be a soldier. He has chosen green. All colours are meaningful.

There is a Sufi sect which uses black — black clothes for their fakirs. Black is also very, meaningful. It shows absence — no colours. Everything is absent. It is just the contrary of white. Sufis say that unless we become totally absent, God cannot be present for us,. So one must be like black — absolutely absent, a non- entity, a non-being, just a nothingness. Thus, they have chosen black.

Colours are meaningful. So with whatsoever you choose you show much. Even your clothes indicate much. Nothing is just accidental. If you have chosen a particular colour for your clothes, it is not accidental. You may not be aware of why you have chosen it, but science is aware, and it shows much. Your clothes show much, because they belong to your mind, and your mind chooses. You cannot choose without your mind having certain leanings, certain tendencies. So the sequence will be different, but all sequences and all colours belong to your mind. So do not be bothered much about them.

- Whatsoever colour is felt, just go on passing it; do not stick to it. Sticking to it is the natural tendency If some beautiful colour is there, one becomes stuck to it. Do not do this — no! Remember that colours belong to mind. And if some colour is fearful, one turns back from it so that it is not felt. That too is not good, because of you go back no transformation is possible. Pass through it: do not go back. It is your mind. Pass through it. Even if a colour is fearful, even if ugly, even if chaotic or beautiful or harmonious, whatscever, go through it.

You must reach a point where colours are not but only light remains. That **entry into light is spiritual. Everything before that is not.**

Questioner:

What are the physical and psychic factors that are necessary for the encounter of the inner light in meditation, and how can one grow in them?

Bhagwann:

Three things are to be remembered one, you must be consciously frustrated about the outer life — consciously frustrated! We are all frustrated, but unconsciously. And whenever we are frustrated unconsciously, we only change objects of desire. But one object changed for another will not help you to go in. You remain outside You change one thing by another, then by another. Because you are frustrated by object A, so you substitute your desire on to object B. Then you are frustrated by object B, so you go on to C. You go on changing objects because you are only unconsciously frustrated. If you become conscious, then you will not change objects. You will change direction.

I can change. I can love one woman, then another, then another. I can love one man, then another. then another. This is unconscious frustration. So I think that A is not good and B might be. so I choose B. Then B is not good and, who knows, C may be, so I choose C. This is unconscious frustration.

If you become conscious. then it is not a question of A, B or C. It is the question of the very relationship. of the very expectation, of the very desire. This desire, that you can get happiness through

someone else, is the root. You go on changing persons, but this direction is never changed.

When I say become consciously frustrated, I know well that persons are irrelevant. Unless you change your direction in the search for happiness, nothing is going to happen So there are two ways either change A by object B or change direction A by direction B. A is outward going, B is inward going So change the direction. **By changing the direction you begin to change yourself.** By changing objects you remain the same

I can go on changing objects for years and years and lives an lives, I will remain the same, and with every object, since I am the same, the same is going to be the result; the same same suffering is going to follow. When I say be consciously frustrated, I mean do not be frustrated by others Be frustrated by yourself, be frustrated about yourself. Then only does the direction change

We are all frustrated by everyone else The husband is frustrated by the wife and the wife is frustrated by the husband, and the son is frustrated by the father and the father is frustrated by the son. Everyone is frustrated by others This is the outgoing mind Be frustrated with yourself, and then the direction changes You begin to be in going And unless you are frustrated with yourself, there is no possibility for transformation

A Buddha is not really frustrated by the world. If he is frustrated by the world he must try to change it for another world, he must try to get another world He is really frustrated with himself, so he begins to change himself The object of frustration becomes the object of transformation

So the inward journey begins, the search for inner life begins, only when you begin to feel that the outside is nothing but darkness And **unless you turn your eyes inwards, light is not to be found.** So, the first thing be consciously frustrated But this much is not enough It is necessary, but not enough, because you can be frustrated with yourself and can go on living in frustration. Then you will be just a living corpse. You will be just dead — a burden to yourself This is necessary but not enough

The second thing to realize is that whatsoever you are it is because of yourself. We say that "I am like this because of my destiny, because of the Divine creator, because of the forces of nature, because of heredity, because of environment, because of society. Whatsoever I am, I always am because of something or someone else." It may be the God in the Heaven or it may be heredity in the books of biology or it may be just the society or the Communists or it may be just the childhood trauma of Freudians, but always something else is the cause. YOU are not responsible

The society has gone on changing causes. Sometimes it is God; then you are at ease. Then whatsoever you are, you cannot help it. Then sometimes it is *karma;* it is past actions which have produced you as you are, and "nothing can be done".

Then communism says it is the society Communism says that it is not consciousness which determines the society; on the contrary, it is society which determines consciousness You are just a cog in the wheel. You have been determined, you have been manipulated You are a by-product, so you are not responsible.

Then Freudians say that it is NOT economics as Marx says. Really, it is the childhood which determines. So whatsoever you are, your seven years of childhood have made you that way. Now you cannot be a child again, and those seven years cannot be changed. So whatsoever you are, you are. At the most, through psycho-anallysis, you can come to an adjustment with yourself. You can begin to feel okay. Now nothing can be done, and "I am as I am". Again you begin to deteriorate

You can be frustrated with yourself; this is a negative part. The positive, the second thing, is to remember that whatsoever you are, you are responsible. Society may have played a part and even destiny may have played a part and childhood also may have played a part, but ultimately you are responsible. This feelings is the base of all religion. so if Freudians win and Marxists win. religion will disappear, because the base of religion is the possibility that you can transform, the possibility that you can change yourself. And this possibility depend on the feeling of whether you are responsible for yourself or not.

If I am just determined by my cells, by heredity, what can I do? I cannot change my bio-cells. That is not possible And if my bio-cells have a built-in programms they will go on unfolding. What can "I" do? And if God has determined everything, what can "I" do? And it makes no difference whether it is God or bio-cells or heredity or childhood, it makes no difference. The basic thing is, if you are putting your responsibility on something else — X-Y-Z, you cannot go in.

So the second thing remember, whatsoever you are — if you are sexual — you are responsible. If you are angry — anger-filled, if you are afraid, if fear is your chief characteristic, then you are responsible. Everything else may have played a part, but only a part. And that part also can be played only because you cooperated And if you de-destroyed your co-operation this very moment, you will be different. So the second positive thing is to be constantly aware that whatsoever, you are, you are responsible.

It is difficult To feel frustrated is very easy. Even to feel frustrated with oneself is not very difficult But to feel that "whatsoever I am, I am responsible", is very difficult — VERY difficult, because then there is no excuse. This is one thing And, secondly, if for whatsoever I am, I am responsible, then if I am NOT changing I am responsible even for that If I am not transforming, then no one else but I am guilty That is why we create many, many theories — to escape from our own responsibility.

Responsibility is the basis of all religious transformation. You may have heard someone say that to believe in God is the base of religion. It is not. One can be religious without any God, and one can be very much irreligious with all the gods. Someone else says it is rebirth — reincarnation — that is the base It is not, because you can believe in reincarnation, and your life's duration can become longer· but how, by just a longer duration, can you become religious? Time is not a factor to make you religious. You may be eternal How does it help you to be religious ?

No, the real thing, the base of all religiousness, is the feeling of responsibility,— that you are responsible for yourself. Then, suddenly, something opens in you. If you are responsible, then you can change With this you can enter inwards. So feel frustrated with yourself

Nietzsche has said very beautifully, somewhere that "That will be the doomsday, when none feels frustrated with oneself, because then there is no possibility for further evolution." But I must age hurriedly. If everyone feels frustrated but no one feels responsible for it, that will be an even greater doomsday

Frustration is negative. Feel responsible positively. and you gain much power. The moment you know that if you are bad it is because of you, then you can be good. Then it is in your hands You gain power; you become powerful. You release much energy, and only this releasing of energy can be used for the inner journey, just as if an atom is split and much energy is released. That is what is meant by atomic energy. Just like that, if IN your mind this thing goes deep, that "I am responsible for whatsoever I am and whatsoever I like I can be", this concept will release much energy. And only with that energy can you go to the inner light.

And thirdly, **remain continuously discontent unless the light is achieved.** Be continuously in discontent. Again, that is one of the most basic qualities of a religious mind. Ordinarily we think that a **religious** man is a contented man. That is nonsense. He **looks contented because he has discontent of another dimension.** He looks contented: he can live in a poor house; he can live in ordinary clothes; he can live naked; he can live under a tree. He can look contented not because he is contented with these things, but because, really, his discontent has gone toward other things and now he cannot be bothered with these things.

He is so discontented with inner revolution, so discontented hoping for inner light, that he cannot bother about these things. These things have just become peripheral Really, they do not mean anything to him It is not that he is contented. It is that they do not mean anything to him; they are irrelevent. They are somewhere on the periphery; he is not concerned. But he lives in a deep discontentment, in a fiery discontentment, and only that discontentment can lead you inward

Remember, it is discontentment which leads you outside. If you are discontented with your house, then you can make a bigger one. If you are discontented with your financial position, you can change it. In the outward journey it is disscontent which leads you on and

on. The same is the factor in the inward journey also. Be discontented. Unless you achieve light, unless you transcend mind, be discontented, remain discontent. This is the third point.

These three points· frustration with oneself — not with others, responsibility on oneself — not on others, and a new discontentment for something which is inner. these will help. Even in a single moment it is possible to reach the ultimate goal But then you must be absolutely discontented Then luke-warm discontent will not do. Then you must be uncompromising Then nothing should deter you, nothing should come in your way what happens outside you must be unconcerned about it because you have no energy to move that way All the energy is moving inwards. These three things can help you.

These are just helps. The central thing is meditation. **Meditate, and with these helps the inner light can be achieved.** It is there, it is not far off. It is only that you have no discontentment, only that you have no longing for it or your longing is just dissipated outside. Accumulate it,—that collect it, and turn around the direction. The arrow must not move from you toward the world. The arrow must move from you toward yourself — to the center. So meditation has to be done These three are just helps. **Without meditation these three will not do anything. But meditation can do even without them.** They are just helps

But when I say meditation can do even without them, do not misunderstand me, do not think that they are not needed For 99% of people those helps are a "must" because unless these three things there, you are not going to meditate at all. Only for one percent these three are not needed — not because they are inessential, but because meditation is such a wholehearted effort in itself that nothing is needed as a side help

I remember a Sufi mystic, Hassan He went to his teacher and he asked the teacher, "Tell me, what am I to do?" The teacher began to explain to him, he was going to deliver a long lecture This Hassan was just new to him He didn't know him He simply said, "Meditation" This was just the beginning word He was going to tell many things, but first he simply said, "Meditation" Hassan closed his eyes. The teacher looked at him and said, "Are you feeling sleepy?" But he had gone in.

The teacher had to wait for hours When he came back, the teacher said, "What were you doing here? I just began to explain, and you closed your eyes. For what have you come to me?" Hassan said, "But you said the key word to me. You said "meditation". It is more than enough. What more is needed now? I went in and I am thankful that you gave me the key." But this one percent type is rare; to find a Hassan is rare. It is rare! Just a word can click something. He was just on the verge. Just a push is needed. he hears the word "meditation" and takes the jump.

Even this may not have been necessary. Many times it has happened that the word flies in the sky, and someone achieves Enlightenment. Not even the word "meditation" is uttered. Just a word flies in the sky against the sun, and someone achieves meditation. A dry leaf falls down from the tree, and someone sees it and achieves — AND achieves! These people are just on the verge. Anything absolutely irrelevent looking can do it. What does it mean? How does it makes a saint?

Lao Tse achieved his Enlightenment like this. He was sitting under a tree, and a dry leaf fell down. He looked at the fallen leaf, and he began to dance And if anyone would ask him, would say, "How can I teach you? It is very difficult. Sit under a tree, let a dry leaf fall down, look at it, and it happens and one begins to dance." And he was really not joking. This had happened to him

But such a simple, innocent mind is rare. He was meditating and meditating upon life, upon death, and then a sudden dry leaf drops down, and everything opens. Life disappears; death becomes the reality. And in the dropping of the leaf he sees his own death, and everything is finished. But this is rare. For 99% of people helps are "MUSTS". So do not misunderstand me.

Questioner :

Bhagwan, as one usually fluctuates between both types — emotional and intellectual — how can one come to a final decision about to which type one belongs:?

Bhagwan :

It is difficult. Firstly, there are three basic types: intellectual cognitive, emotional — emotive, and (thirdly) active. These are three basic types.

Intellectual means one whose authentic urge is to know He can stake his life for knowing Someone working on poison can take poison just to know what happens We cannot conceive of it. It looks stupid, because he will die And what is the meaning of knowing a thing if you are going to die? What will you do by this knowledge? But then the intellectual type puts knowing before living, before life. To know is life for him, not to know is death for him. To know is his love, not to know is just to be useless.

A Socrates, a Buddha, a Nietzsche, they are in search of know ing what being is, what we are. To them, this is basic Socrates says an uncomprehended life is not worth living If you do not know what life is, then it is meaningless For us it may not look at all meaningful The statement may not look meaningful at all because we go on living, and we do not feel the need to know what life is This is the type who lives to know. Knowledge is his love This type develops philosophy Philosophy means love of knowledge — to know.

The second type is emotive. To gain knowledge is meaningless to them, unless one feels Something becomes meaningful to them only when one feels it. "One must fel it " To them feeling is through a deeper center the heart. Knowing belongs to the first center—intellect One must "feel" Poets belong to this category, painters, dancers, musicians Knowing is not enough It is just dry; it is without heart — heartless, without feeling So an intellectual type can dissect a flower in order to know what it is, but a poet cannot dissect; he can love it How can love dissect? He can feel it, and he knows that only through feeling is the real knowing.

So it may be that a scientist knows more about a flower, but still a poet cannot be convinced that he knows more A poet KNOWS that HE knows more, and he knows deeply. A scientiest is only acquainted while he knows from heart to heart. He has a talk with the flower, heart to heart. He has not dissected it He doesn't know what is the chemistry of it He doesn't know! He may not even know the name, to what species this flower belongs But he says, "I know the very spirit "

Hui Hai, a Zen painter, was ordered by the Chinese Emperor to paint some flowers for his palace Hui Hai said, "Then I will have to

live with flowers" But Then Emperor said, "There is no need In my garden every flower is there. You go and paint." Hui Hai said, "Unless I feel the flowers, how can I paint? I must know their spirit And by eyes how can their spirit be known, and by the hands how can their spirit be touched? So I will have to live in intimacy with them

"Sometimes with closed eyes. just sitting alongside them, feeling the breeze that communicates, just feeling the scent that comes, I can just be in a silent communion with them Sometimes the flower is just a bud, sometimes the flower flowers, sometimes the flower is young and the mood is different, and sometimes the flower becomes old and death lingers, and sometimes the flower is happy and is celebrating, and sometimes the flower is sad So how can I just go and paint? I will have to live with flowers And the flower that was born will die one day. I must know the whole biography, I must live with it from its birth to its death And I must feel it in its so many multi-multi moods

"I must know how it feels in the night when darkness is there and how it feels in the morning when the sun has come up, and how, when a bird flies and a bird sings, how the flower feels then; how, when storm winds come and how when everything is silent! I must know it in its multiplicity of being — INTIMATELY — with it as a friend, as a participant, as a witness, as a lover. I must be related to it. Only then can I paint it, and then too I cannot promise, because the flower may prove such a vastnesss that I may not be capable of painting it. So I cannot promise: I can only try."

Six months passed, and the Emperor became impatient Then he said, "Where is that Hui Hai? Is he still trying to commune?" The governor said, "We cannot disturb him. He has become so intimate with the trees that sometimes we pass just nearby. and we cannot feel that a man is there. He has become just a tree. He goes on contemplating."

Six months had passed The Emperor came and he said, "What are you doing? When will you paint? Hui Hai said, "Do not disturb me If I am to paint, I must forget about painting completely, So do not let me remember again. Do not disturb me. How can I live intimately if there is some purpose? How is intimacy possible if I am

just here as a painter and just trying to be intimate because I have to paint? What nonsense! No business is possible here, and do not come again. When the right time comes I will come myself. But I cannot promise. The right time may come or it may not come."

And for three years the Emperor waited. Then Hui Hai came. He came into the royel court, and the Emperor paid, "Now do not paint because you have become just like a flower I see in you all the flowers I have seen! In your eyes, in your gestures, in your moving, in your walking, you have become just a flower." Hui Hai said, "I have come to say that I cannot paint, because the man who was thinking to paint is no more."

This is a different way, that of the emotive type who knows by feeling. For the intellectual type, even to feel he has to know first. He knows first, and only then can he feel. His feeling is also through knowing. Then there is a third type· the active type — a creative type. He cannot remain with knowing or feeling. He has to create. He can know only through creation Unless he creates something, he cannot know it. Only through being a creator does he become a knower.

This third type lives in action. Now what do I mean by "action?" Many dimensions are possible, but this third type is always action—or—iented. He will not ask what life means, what life is. He will ask, "What is life to do? What is it for ? What to create ? "If he can create, then he is at ease His creations may differ: he may be a creator of human beings, he may be a creator of a society, he may be the creator of a painting. But creativity is there

For example, this Hui Hai: he was not basically an active type, so he dissolved himself into total feeling Had he been an active type, he would have painted. Only through painting would be have been fulfilled. So these are three types.

Many things have to be understood: one, I said Buddha and Nietzsche both belong to the first type. But Buddha belongs rightly and Nietzsche belongs wrongly. If an intellectual type really develops, then he will become a Buddha. But if he goes on a wrong path, if he becomes berserk and misses the point, he will become a Nietzche; he will go mad Through knowing he will not be a Realized soul;

Through knowing he will become mad. Through knowing he will not come to a deep trust. Through knowing he will go on creating doubts, doubts, doubts. And ultimately webbed in his own doubts, He will just be insane.

·Buddha and Nietzche both belong to the same type but are two extremes. Nietzche can become a Buddha, Buddha can become a Nietzche If a Buddha goes wrong, he will be mad. If a Nietzche goes right, he will be a Realized soul

By the feeling type I will name Meera and De Sade. Meera belongs to the right kind. If feeling goes right, it develops into a love of the Divine. But if it goes wrong, then it becomes sexual perversity. De Sade belongs to the same type, but his feeling goes wrong and then he becomes just a perverted man, just abnormally insane. If the feeling type goes wrong, he becomes sexually perverted. If the intellectual type goes wrong, he becomes sceptically mad.

And, thirdly, action: Hitler and Gandhi both belong to the third type. If it goes right then a Gandhi is there; if it goes wrong then a Hitler. Both belong to action. They cannot live without doing something. But doing can just be insane, and a Hitler is insane. He was doing, but the doing becomes destructive. If the creative type goes right, then he is creative; if wrong. then he becomes destructive.

These are three basic pure types. But no one is a pure type; that is the difficulty. These are just types. No one is a pure type. Everyone is just mixed. And all the three are in everyone. So, really, it is not a question of to which type you belong. The real question is which type is predominant! Just to explain it to you I divided. No-one is a pure type. No one can be, because all the three are in you. If all three are in a balance, then you have a harmony; if all the three are unbalanced, then you go berserk, insane. That is the difficulty to decide. So decide which is predominant, and that is your type.

How to decide which is predominant? How to know to what type I belong or what type is more significant to me, primary to me? All the three will be there! But there are two criteria to be remembered: one, if you are a knowing type, then all your experiences basically will begin with knowing, never with anything else. For example, if a

knowing type falls in love with someone, he cannot fall on first sight. He cannot! Impossible! First he must know, be acquainted, and it will be a long procedure. Decision can come only through a long knowing process That is why this type of person will always miss many opportunities, because a momentary decision is needed, and this type cannot decide in the moment.

That is why this type is ordinarily never active. He cannot be, because when he should conclude the moment has passed. When he is thinking, the moment is passing When he comes to a conclusion, the conclusion is meaningless. When the moment was there to conclude, he could not So active he cannot be, and this is one of the calamities in the world that those who can think cannot be active and those who can be active cannot think. This is one of the basic calamiteis But it is so.

And always remember, the knowing type consists of very few. The percentage is very small — VERY small — two or three percent at the most For them everything will begin by knowing Only then feeling will follow and only then action This will be the sequence with this type knowing, feeling, action He may miss, but he cannot do otherwise He will think first.

The second thing to rememeber is that this knowing type will begin with knowing, but will never conclude before knowing and will not take any prejudice unless the pros and cons have been known. This type becomes scientists This type can become absolutely impartial philosophers, scientists, observers

So always find out what are your reactions, your actions where they begin The beginning point will decide the predominence One who belongs to emotion will begin to feel first, and then he will gather all the reasoning Reasoning will be secondary. He will begin to feel first. He sees you and he decides in his heart if you are good or you are bad This decision is a feeling decision He doesn't know about you, but at first sight he will decide He will feel whether you are good or you are bad, and then he will go on accumulating reasons for whatsoever he has decided beforehand The feeling type decides first Then reasoing follows, then he rationalizes

So see in yourself whether you decide first upon just seeing a a person. See if first you become convinced that he is good, bad, loving, non-loving and then you create reasons — then you try to convince yourself about your own feeling that "Yes, I was right; He is good because 'these' are the reasons. I have known. I have found out I have talked with others. Now I can say he is good."

But "he is good" was a conclusion first So with a feeling type the syllogism of logic is just the reverse: the conclusion comes first and then the process. With the reasoning type, the conclusion is never first. First is the process, then the conclusion — in the end. So go on finding out about yourself. What is your way of deciding things? With the active type action is first. He decides in the moment to act, then he begins to feel, then in the end he creates reasons.

I told you Gandhi is an active type. He decides first. That is why he will say, "This is not my decision. God has decided in me. "Really, action comes to him so immediately, with no process, that he cannot say, "I have decided." A thinking type will always say, ' I have decided " A feeling type will always say, "I feel like that " But an active type — a Mohammed, a Gandhi—they will always say, "Neither have I felt nor have I thought. This decision has come to me."

From where? From nowhere! If he doesn't believe in God, then he will say, "From nowhere! This decision has bubbled up in me; I do not know from where."

If he believes in God then God becomes the decision maker. Then "He" says everything and a Gandhi goes on doing So Gandhi can say only that "I erred, but the decision was not mine. "He can say, "I may not have followed rightly; I may not have understood the message rightly; I may not have gone as far as I should But the decision was Divine. I had just to fall in. I had just to surrender and follow." For a Mohammed, a Gandhi, that is the way

I said Hitler is a wrong type, but he also talks in these terms. He also says that "This is not Adolph Hitler who is speaking This is the very spirit of history. This is the whole Aryan mind. This is a race mind speaking through me." And, really, many have felt this in him.

Those who have heard Hitler, they have felt that when he was speaking he was not Adolph Hitler at all; it was as if he was just a vehicle of a greater force. The active man always looks like that. Because he acts so immediately, you cannot say that he decides, he thinks he feels — No! He acts And the action is so spontaneous, how can he conceive from where the action comes? So either it comes from God or it comes from the Devil, but it comes from somewhere else. And then Hitler and Gandhi will both go on reasoning about it But they will decide first.

For example, Gandhi decided about a long fast. At midnight he awoke, then he decided. Then in the morning he told his friends that "Now I am going for a life long fast." Everyone just could not understand what he was saying They said to him, "We were here. You never informed us You never talked about it In the evening, we were talking about many things, and you never even mentioned anything about it" But Gandhi said, "It was not on my part The decision was not on my part. Just in the night sleep was not there. Then suddenly I found myself awakened, and there was a Divine message that I must go on a long fast" But for what? Then Gandhi finds out all the reasons. Those reasons are added later.

These are the three types If action comes to you first and then feeling and then thinking, then you can determine your predominant factor. And to determine that predominant factor is very helpful, because then you can proceed straight; otherwise your progress will always be zigzag.

When you do not know what type you are, you go on unnecessarily in dimensions, in directions, where you should not go. When you know your type, you know what is to be done with yourself — how to do it from where to begin The first point: remember what comes first and what second And the second will look very strange.

For example, the active type can do the opposite very easily. That is, he can relax — very easily The active type can relax very easily. Gandhi's relaxation was miraculous. He would relax anywhere So it seems very paradoxical An active type "must" be so tense that he cannot relax. But this is not the case Only an active type can relax very easily. A thinking type cannot relax so easily; a feeling type finds it even more difficult to relax. But an active type can relax very easily.

So the second criterion is that whatsoever the type to which you belong, you can move to the opposite very easily. So remember, **if you can move to the opposite, that is your predominant type.** If you can relax very easily, you belong to the active type. If you can go in to non-thinking, to no-thought, very easily, you belong to the thinking type. If you can go on to non-feeling very easily, you belong to the feeling type.

And this is strange, because ordinarily we think that a feeling type, how can he go into non-feeling? A thinking type, how can he go into non-thinking? An active type, how can he go into non-action? But it only appears paradoxical; it is not. It is one of the basic laws that opposites belong together, two extremes belong together, just like the pendulum of a big clock — just like the pendulum that goes to the extreme left, then to the extreme right And when it has reached to the peak at the right, it begins to move toward the left. When it is going right, it is accumulating momentum for going left When it is going left, when it looks as if it is going left, it is getting ready to go right So the opposite is easy.

Remember, if you can relax easily, you belong to the active type. If you can meditate easily, you belong to the thinking type. That is why Budhha can go into meditation so easily. That is why a Gandhi can relax so easily, even in a car accident.

There was a car accident, and it was time for Gandhi to relax for his afternoon nap. But the car cannot reach the place where he was going, so they have to wait. It was a deadly accident. Everyone has become so fearful and afraid. But just by the side of the road he goes to sleep. He cannot wait This is the time for his afternoon sleep, so he sleeps.;When another car comes there and finds him, he is in deep sleep.

The active type can move so easily to relaxation. And Nehru cannot conceive how this miracle happens It becomes miraculous for him. He is not the active type. He cannot relax Gandhi could relax many times in a day. He was sleeping many times. Whenever he will find time, he will sleep. Sleep was so easy.

A Buddha can go into non-thinking, a Socrates can go into non-thinking, very easily. Ordinarily, it looks difficult A person who can think so much, how can he just dissolve thinking? How can he just go into no-thought? **Buddha's whole message is of no-thought, and**

he was a thinking type. He has thought so much really that he is still new Twenty-five centuries have passed, but Buddha still belongs to the contemporary mind.

No-one belongs to the contemporary mind so much. Even a present-day thinker cannot say that Buddha is old He has thought much — centuries ahead — and he still has appeal. So whosoever thinks anywhere, Buddha has an appeal for him, because he is the purest type. But his message is to go into non-thinking. Those who have thought deeply, they have always said, Go into non-thinking." Why is it so easy for them? They can just move.

And the feeling type can go into non-feeling For example, Meera: she is a feeling type. Chaitanya, he is a feeling type Their feeling is so much that they cannot remain loving just to a few persons or a few things They must love the whole world. This is their type They cannot be satisfffied with limited love Love must be unlimited It must spread to the Infinite.

One day Chaitanya went to a teacher. He had become Enlightened in his own right. His name was known all over Bengal And then one day he goes to a teacher, a teacher of Vedanta He put his head at his feet. The teacher became afraid — scared, because he respected Chaitanya so much And he said, "Why have you come to me? What do you want? You have Realized yourself. I cannot teach you anything" Chaitanya said, "Now I want to move into vairagya (non-attachment) I have lived a life of feeling, now I want to move into no-feeling; so help me." A feeling type can move, and Chaitanya moved

Ramkrishna was the feeling type. In the end he moved to Vedanta The whole life he was a worshipper, a devotee of the mother, and then in the end he became a disciple of a Vedanta teacher, Totapuri, and was initiated into a non-feeling world. And many people said to Totapuri, "How can you initiate this man, Ramkrishna? He is a feeling type For him love is the only thing. He can pray, he can worship, he can dance, he can go into ecstasy. He cannot move to non-attachment He cannot move to the realm beyond feeling"

Totapuri said, "That is why he can move and I will initiate him. YOU cannot move, he will move." So this is the second criterion

how to decide if you can move to the opposite, you belong. See what is the beginning and then the movement toward the opposite: these are two things. And search within constantly. Only for 21 days, continuously note these two things: first, how you react — what is the beginning, the seed, the start — and then to what opposite you can move easily. To non-thinking? To non-feeling? To non-action? And within 21 days you can come to an understanding of your type — the predominant one, of course.

The other two will be there like shadows, because pure types never exist. They cannot. All the three are in parts, but only one is more significant than others. And once you know what type you are, your path becomes very easy and smooth. Then you do not waste your energy. Then you do not dissipate your energy unnecessarily on paths which do not belong to you. So, really, to find out one's type is a basic requirement for spiritual search. Otherwise, you can go on doing many things and can only create confusion and can create only a disintegration.

This is what Krishna means in the Gita by *swabhava* — the type, that which is your nature. So he says, "It is better to die unsuccessful in one's own type than to succeed in another's type.

It is better to be a failure — even to be a failure — according to one's own type, than to be a success according to someone else's type, because that succeess will become a burden—just a weight, a dead weight. And even to fail according to your own nature is good because even that failure will enrich you. You will be matured through it, You will know much through it, you will become much through it. So even failure is good if it is according to one's own type.

Find out to which type you belong or which type is predominant. Then, begin to work according to that type. The work will be easy and the goal nearer.



Thirteenth Discourse

Bombay, India, June 1, 1972.

FEELING THE TRANSCENDENTAL REALITY THROUGH BEING.

Seventh Sutra, Sanskrit Text

सर्वत्र भावना गन्धः ।

(Sarvatra bhavana Gandhah.)

English Translation:

"The feeling of THAT everywhere is *Gandha*, the only fragrance"



CHAPTER 13

The Indian metaphysics divides Existence into two realms One is "this"— that which can be pointed out. And another is THAT— that which is beyond this, which cannot be pointed out. The Sanskrit word for Truth is *satya.* This Sanskrit word is very meaningful and very beautiful. It is a combination of two words: "*sat*" and "*tyat*". "*Sat*" means "this" and tyat" means "THAT" *Satya* means "This plus THAT is Truth." So first we should understand what is "this" and what is THAT.

That which can be perceived, that which can be understood, that which can be comprehended, that which can be pointed at — fingered out, that which can be shown, that which can be seen, all belong to "this". That which cannot be seen but yet is, that which cannot be comprehended but yet is, that which be contempleted but yet is, belongs to THAT. Só "this" means the known and the knowable, and THAT means the unknown and the unknowable The known plus the unknown is the Truth. This plus THAT is *satya.*

So this division is very meaningful, significant Without giving it any name, we simply call it "this" and THAT. Whatsoever science can know is "this" and whatsoever science cannot know is THAT.

Science is concerned with "this", and religion is concerned with THAT. That is why between science and religion there is no meeting. And there cannot be really That meeting is in a way impossible. "This" cannot become THAT. THAT means all which transcends, that which is always beyond The very beyondness is THAT. So they cannot have a meeting, and yet they are not separate; yet there is no gap, there is no gulf So how to understand it?

It is like this darkness and light never meet, yet they are not separate Where light ends darkness begins. There is no gap.; yet they never meet, yet never overlap They cannot. Where light ends darkness begins Where light is darkness is not. Where darkness is light is not They never overlap, they never meet, and yet there is no gap, there is no distance They never meet, yet they are very near. The boundary of one is the boundary of the other also There is really no gap at all.

The same is the phenomenon with this and THAT. the word — "this", and the Truth — THAT. they never meet, they never overlap Yet there is no gap In a way, they are always meeting somewhere because where one ends the other begins Yet there is no overlapping. Light can grow more, then the darkness will go further away. Science can know more, but whatsovere it knows becomes "this". The THAT goes further away, it can never touch it yet it is just on the boundary It is there just by the corner where it ends To call it THAT means it is far away — beyond, transcending

The "this" is very near, THAT is far away "This" is known by our senses, intellect, mind We already know it Our knowledge. our minds, have a focus The realm upon which this focus falls is "this" the beyond is THAT. But the Indian yogis have not even called it God, because once you use such words as God, Soul, Nirvana, *Moksha* (liberation), it seems as if that unknown has become known to you The word THAT shows that the unknown is still unknown. You feel it, but yet you cannot express it Somewhere it penetrates you, but still you cannot say it has become "my" knowledge, "my" experience

Whenever someone says, "God has become my experience," it means that he has transcended God, because that which you know has become smaller than you. Your experience can never be greater

than you. Your experience is in your hands. It is something you have; it is your possession. But God can never be possessed. Truth can never be possessed. It is never in your hands. It is not something which has become a memory, it is not something you are finished with, so it is not something you can define.

You can only define a thing when you have known it totally. Then you can define and believe it. Then you can say, "This is this." But God remains indefinable. The moment never comes when you can say, "I have known." God never becomes an experience in this sense. It is an explosion, but it is not an experience. It is a knowing, but it is never knowledge. Remember the difference. A "knowing" is a growing thing. It goes on growing. Knowledge is a dead stop. When you say " I know". you have stopped. Now there will be no growth, now there will be no flow, now there will be no unknown dimensions; now you will never be a river-like living experience.

Knowing means flowing a river-like existence. You know, but not as knowledge. not as something finished, complete, dead in your hand. You know as an opening—a constant opening to the greater, a constant opening to the sea, a constant opening to the transcendent. Knowing is a constant opening, knowledge is a closing. So those who have felt that knowledge becomes dead have not called that experience "God". They have not given any name to it. Any name means knowledge. When you can give a name to a certain experience, it means you have known it totally, completely. Now you can encircle it. Now you can give it a word. A word means a limitation. So the Indian wisdom says "He is THAT. THAT is not a word; it is an indication.

Ludwig Wittgeinstein has said somewhere that there are certain things that cannot be said but which can be shown. You can show; you cannot say. You can show. You can indicate. This word. That is an indication. It is just a finger pointing to the beyond. It is not a word; a word: it gives no limitation. It doesn't show that you have known. It shows that you have felt.

is very far away. In analysis it is nearer than the near. But it depends from where you start We are sitting here; the nearest point is just where you are sitting Anything compared to it is away from you. But you can go and travel over the whole earth and then come back to your own point Then it will be the most distant point. So it depends.

I have heard that Mulla Nasrudin was sitting just outside his village, and someone is asking a stranger the way to Mulla's village and how far it is. So Mulla says, "It depends" The stranger couldn't understand. He said, "What do you mean by 'It depends'." The Mulla said, "If you keep on going the way you are going, if you keep on following the direction you have taken, then my village is very far away. You will have to go around the whole earth because you have left the village just behind. But if you can turn back, if you are ready to have an about-turn, then the village is just the nearest thing.

So it depends on where we are, on the very point where we are, on the very point of consciousness where we are just now. If we can see that point and penetrate that point, then "this" is very far away and THAT is the nearest thing But if we cannot look at the center where we are and we follow the direction of the eyes and the senses, then "this" is near and THAT is the most far-away thing It depends. But in both the ways THAT transcends "this". If you go in, if you reach to the center of your being, then again you transcend "this" — all that surrounds you, and THAT is achieved Or, if you go out, then you will have to go on a very long yourney, an infinite journey, and you can touch THAT only when "this" ends.

That is why science is a long journey — very long Eddington, only in his last days, and Einstein also in his last days, could feel that they had come to a very mysterious glimpse of the universe Eddington is reported to have said that "When I started my probe into Existence, I thought this Existence to be a big, mechanical thing — a big, mechanical Existence, a big machine. But the more I penetrated it, the less it looked like a machine And now I have gone deeper and far away from my starting point I can say it looks more like a thought than like a machine — more like a thought"

This glimpse is through science Science is a probe into "this". When you go on probing, a moment comes when "this" is exhausted.

That is a very long journey. Only a mind like Eddington can have this glimpse Ordinary scientists will never be able to come to this glimpse. **Only a mind like Einstein can come to this — the ending of the "this" and the glimpse of THAT.**

Einstein has said that the universe is now a mystery to me, not a mathematical problem. But this conclusion through mathematics is a very long journey—a very long journey! Through mathematical calculations he has come to a point where everything drops Your mathematics becomes just absurd; your calculations are of no use. Your reason itself in this encounter just drops; you cannot think any more. Thinking becomes impossible because thought has a field. It will work only in a particular scheme. in a particular pattern For example, why could Einstein come to feel mystery through mathematics? Mathematics is a logical dimension It works through a particular logical pattern. For example, in mathematics A is A and B is B and A can never be B This is a logical pattern If A can be B and B can be A, then it will be a poetry, not mathematics. Mathematics needs clear lines, divisions, not fluidity. If A can flow and become B, then mathematics is impossible. A must be A and must remain A. B must be B and must remain B. Only then can mathematics work Divisions must be clear cut There should be no mixing and no confusion

Einstein worked with mathematics, but beyond a certain point difficulties were felt. And for these fifty years, physics has felt such deep difficulties as never before. For example, matter was matter before fifty years ago. Matter was matter, A was A, energy was energy, B was B. But during these fifty years, the more physics penetrated, divisions began to be a confusing thing and suddenly matter disappeared completely. It was found nowhere. Rather, on the contrary, it was found that this division between energy and matter was just false. Matter IS energy. The whole mathematics, the whole logic which depended on the division, just dropped.

What to do with this non-mathematical penetration of Existence! Now matter is no more! And remember, when matter is no more, your definitions of energy cannot remain the same because energy meant, in the old days, that which is not matter. Now matter is no more, so what is energy? You might have heard the definition, "Mind

is not matter, matter is not mind " But now there is no matter, so what is the definition of mind? When matter dropped suddenly, mind dropped also There was only energy manifestations of the same energy with no division. And a fluidity entered into physics Now A is not certainly A The deeper you go that A, you find B there. The deeper you go into matter, there is energy. And many other things, many strange things, exploded.

We know that a particle is a particle and never a wave, that a wave is a wave and never a particle. But Einstein had to face a new, strange mystery In the deeper realms of Existence, a particle can behave like a wave sometimes—very unpredictable, a particle can behave like a particle It may be difficult, so it is good to understand it through geometry

We know that a point is never a line How can a point be a line? A line needs many points in succession A point can never bea line. A line means many points in succession, so a single point cannot behave like a line, and a line cannot behave like a point But they do behave as such They behave not as in geometry, because geometry is man-made but in Existence, they behave as such Sometimes a point behaves like a line and a line behaves like a point, so what to do? Then how to define what is a point and what is a line?

Then definition becomes impossible because a point can behave like a line. And when definitions become impossible the two thing's then are not two Rather, Einstein says, "It is better to say 'X''. Do not say line, do not say point, because they are ir-relevant and meaningless Say "X" exists "X" sometimes behaves like a point and sometimes behaves like a line This "X" is, again, THAT "X" means now you are not using a word "X" means THAT.

If you say "point", it means "this", if you say "line", it means "this" If you say "X", the unknown has penetrated When you say "X", you say it is a mystery, not a mathematics So if one goes deep, one will come to THAT, but only a rare mind like Einstein It is a very long journey Within millenia, one or two persons can come to THAT through "this", because you are going around the earth to come to your own point.

Religion says there is no journey. There is NO journey! **You can find it just here and now.** You can be THAT without going any-

where. THAT is here. If you miss the inside centre, then you are in the "this". If you can transcend "this", then you will be again in THAT. So THAT is beyond "this", either in or out. The beyond means the THAT, and not using any particular name means it is a mystery.

Metaphysics is not a mathematics, it is not logic. It is a mystery. So it will be good to understand what is meant by mystery. It means your categories, your ordinary categories of thinking, will not do. If you go on thinking in your ordinary categories, you will go on moving around and around and around, but you will never reach the point. About and about you will move, but you will never reach the point. Logical categories are circular. You go on, you do much, you walk much, but you never reach. The centre is not on the periphery, otherwise you would have reached. If you go on around and around in a circle, you can never reach the centre. If you are walking slowly, you will think that "Because I am walking slowly, that is why I am not reaching". You can run; still you will not reach. You can go on using any speed. speed is irrelevant. you will not reach. The more speed, the more dizzy you will become. But you will not reach because the centre is not on the circle. It is in the circle, not on the circle You will have to leave the circle completely. You will have to drop from the periphery to the centre.

Logical categories are circular. Through logic you never reach a new truth—never. Whatsoever is implied in the premises becomes apparent, but you never reach a truth Through logic you can never come to a new experience It is circular The conclusion is always there; it becomes apparent It was latent: that is the difference But through logic you can never come to realize a new phenomenon and through logic you never come to the unknowable The mystery can never be reached through logic because logic is anti-mystery, logic divides and logic depends on clearcut, solid divisions, and reality is fluid.

For example, you say a certain man is a very kind person: this is a tribute. And in the meantime, while you have been making this statement, the person who was kind may not have been so. He may have changed. You say, "I love someone". This is a statement But in the very statement your love may have disappeared In this

moment you are loving, in the second moment you are angry. In this moment you are kind, in the next moment you are cruel.

In the dictionary kindness never becomes cruelity—never. But in reality it goes on moving Kindness becomes cruelity, cruelity becomes kindness Love becomes hate, hate becomes love. In reality, things move, in dictionaries they are static. Reatity is dynamic and moving You cannot fix it You cannot say, "stay here." And not only do things change, but they go on to touch their very contradictions They move to the very extreme—the other extreme. Love can become hate, but this is not a simple change. It is a dialectical change The diametrically opposite has come into existence A friend can become a foe

The word "friend" can never become the word "foe". How can it become? Words are fixed Reason works with fixed entities and life is never fixed You say, "This is God," but the God may have changed into a Devil You cannot label In reality, labelling is futile, because while you are labelling a thing it is changing That time is enough to change But logic, reason, mind, cannot work without labelling

We can understand how love can become hate and how even more fixed categories can change You say, "This person is man—male, that person is female—woman." Again these are categories—labellings In reality this is not so When I say in reality this is not so, I mean you may be male in the morning and female in the evening. It depends There are moods when you are female and there are moods when you are male. Now modern psychology says man is bi-sexual. Logic will never believe it. No one is man and no one is woman Everyone is both The difference is only of degree It is never of quality; it is only of quantity. And degrees go on changing" Reality cannot be labelled, nothing can be labelled But we have to label It is a necessity Mind cannot function. **Without labelling mind CANNOT function**, so mind goes on labelling things This labelled world is known as "this"—the world that is created by labelling And the world that exists beyond these labels is THAT—the unlabelled, the undefined, the uncharted

You have a name This is a labelling, so your name belongs to "this You are a man or a woman This is labelling, so your being

a man or a woman belongs to "this". If you are finished with your labelling, then there is no THAT. But if you feel that you exist beyond the label; if you feel that your labelling is just on the periphery and there is a center which remains unlabelled, untouched; if you feel even that being male or female is a labelling, this being young or old is a labelling, this being beautiful or ugly is labelling, this being healthy or ill is labelling, if you can feel something within you which is unlabelled; you have touched the realm of THAT.

So "this" is the labelled world and THAT is the unlabelled. "This" is the realm of the mind. categories, thinking, logic, mathematics, calculation THAT is a mystery. If you try to reach it through logic you cannot reach, because logic is anti-mystery. When I say logic is anti-mystery I mean that logic cannot function in a mysterious world. It can function only in a fixed, dead, labelled world.

Alice went to Wonderland, and she was just confused A horse is coming, and suddenly the horse changes into a cow just as it happens in dream. You never object in dream Have you ever objected? You see something. and suddenly it changes without any cause The causality doesn't exist in the dream world A horse can become a cow, and you can never ask why or how this has happened. No one asks in dreams You cannot ask. If you ask you will come out of the dream; the sleep will be broken. But the doubt never arises

Why? If you pass through the street and suddenly a horse becomes a cow and a dog becomes a man, if your wife or your husband suddenly becomes a dog, you will not be able to take it. It will be impossible for the mind. But in the dream you take it with no hesitation at all—with no doubt, with no questioning Why? In the dream the logical categories are not functioning. The "why" is absent, the doubt is absent, the labelled world is absent, So, really, a horse can become a cow and there is no questioning. The horse can flow and become a cow It is a fluid world.

So in that Wonderland Alice was just confused. Every-thing flows into everything else—anything. So she asked the Queen, "What is this? Why are things changing? And how can I function here? Nothing can be taken for granted—nothing! Anything can be anything, and in any moment it can change. Nothing can be taken for

granted, so how am I to function here?" The Queen says, "This is a living world It is not dead. You are coming from a dead world; that is why you feel the difficulty Things are alive here. A can become B There are no fixed categories—no categories at all Everything is just fluid and flows into everything else This is an alive world; you are coming from a dead world." We live in a dead world That dead world is the "this". If you can feel the live current beyond this dead world, then you have felt THAT. But the *rishis* have not given any name to it because to give it a name is, again, to label it. If you say it is God you have labelled it, then God becomes part of this"".

Shankara has said that even God is part of *maya*—illusion. This is inconceivable to a Christian or a Jewish mind to which God means the Supreme Reality. But **for the Hindu God has never been the Supreme Reality, because the Supreme cannot be named.** The moment you name it, it is not the Supreme. You have named it and it has become part of "this" Hindus have struggled and have tried to indicate, but never to define

THAT is an indication If you say it is God, you have defined it It has come within the categories That is why Buddha remained silent He will not even use the world "THAT", because he said that if you use "THAT" it refers to "this" Even to use "THAT" means a reference to "this", and the Ultimate Reality cannot be in reference to anything If we say, "It is light," it refers to darkness It may not be darkness, but it refers to darkness, it is related to darkness It has meaning only in reference to darkness, so it is not beyond So Buddha remained silent He will not even say THAT

"THAT" is the last word to be used But Buddha felt that even to use "THAT" is not good, so he will deny "this", he will destroy "this", and never assert the word "THAT" He will insist, "Destroy 'this' and then " Then what? But he will remain silent Beyond "then", he will remain silent. He will say, "Destroy 'this', and then " Then something happens But then no one knows what happens Then even a Buddha doesn't know He used to say that then even Buddha doesn't know what happens, because there is no Buddha to know Destroy "this", do not ask about THAT

He would come into a new place, and his *Bhikkhus* (monks) would go around the village to declare that there are eleven questions

which Buddha was not going to answer, "So please do not ask them". The first thing they declared was, "Do not ask about THAT. Ask about 'this', because this is answerable. Ask about 'this' and he will answer. Do not ask about THAT."

I remember one Sufi mystic, Bayazid. He was saying one day that nothing can be said about THAT. His master, his guru, upon hearing this, just went out of the room. His master was a very old man—illiterate. Bayazid was a very literate man. So many disciples who were sitting there thought that the old man had gone out because he could not understand such deep things. Bayazid stopped that very moment, ran after the teacher and asked him, "Have I done something wrong? Have I said something wrong?" The teacher said, "Yes! Even to say that nothing can be said about THAT is to say something. You have said something. I cannot tolerate it!"

There is a story about Marpa, the Tibetan mystic. Someone had come to ask him, "Can you tell me something about THAT? But I have heard, "the questioner said, "that nothing can be said, words cannot be used, language is futile. So tell me something about THAT in such a way that it is without words." Marpa laughed and said, "It will tell you, but ask without words. Ask something about THAT without words, and I will answer you." So the questioner said, "How can I ask without words?" Marpa said, "That is your problem, not mine. You go and find out. That is your problem, not mine. Mine begins when I am to answer. So first go and find out."

It was serious; it was not a joke. The person who had come to ask was serious about it. He went, and he thought and he tried. In every way he meditated on how to ask without words. Really, Marpa is right. If you demand an answer without words you must ask without words. He meditated, he contemplated, he thought about it, but it is impossible. How to ask it without words? Years passed, and because of this constant inquiry of how to ask without words, thoughts dropped. The man became empty.

Suddenly, one day, Marpa was at his door knocking. The man opened the door. Marpa is there laughing, smiling, Marpa says, "You have asked and I have answered." And they both laughed. And from that day on, that person, the inquirer, followed Marpa as his shadow,

laughing continuously. From village to village Marpa moved, and the man followed him like a shadow, laughing Everybody who met them asked, "Why is this man laughing?" Marpa said, **"He has asked without words and I have answered without words,** So, therefore, the laughter—hence, the laughter"

Logical categories will not do because logic exists in thinking and mystery exists in non-thinking You come in contact with mystery when there is no thought When you come in contact with mystery, all the bridges are destroyed All the gaps are destroyed when there is no thought So from another dimension "this" means the world of thinking and THAT means the world of no-thought. If you can be in a state of no-thought, you are in THAT If you are in thinking, you are in "this" *When you are in thinking you are not in Being.* When you are in thinking you are on a journey away from yourself. The deeper you go in thought, the further away you are from yourself. So a thinker is never a knower—never A thinker is just dreaming

You might have seen Rodin's sculpture known as "the thinker". The man is sitting and brooding His hand is on his head; the head is lowered. This is one concept—the Western concept of a thinker man is very anxious, tense, worried; his every nerve is tense He is thinking A very arduous effort is being made somewhere inside He is thinking His every muscle, his every nerve is tense He has gone far away

There is another picture—a Zen picture, Chinese picture of a thinker It is good to put the side by side and then, meditate. The Chinese picture of the thinker is relaxed Nothing is going on And the Chinese caption reads, "He is a thinker because he is not thinking at all." There are no thoughts Simply the consciousness has remained; no problem, no struggle inside He is not thinking, he is the thinker Only the thinker has remained, not thinking In Rodin's sculpture, there are thoughts, there is thinking, but the thinker is not, the center is nc [illegible] ly the circumference Much is there as work, effort, but the [illegible] ded

[illegible] hinese picture of a thinker, only the center is—centered, [illegible] itself, no journeying The consciousness has not gone any- [illegible] is relaxing in itself. In Rodin's concept of thinking you

will touch the "this", and in the Chinese Zen painted painting of the thinker you will touch the THAT. If you are thinking, then knowing is not possible because you can do either thinking or knowing The mind cannot do both simultaneoulsy. Either you can think or you can know. It is just like you can either run or you can stand; you cannot do both. If someone says that "I am standing while running", he is saying the same absurd thing as when we are thinking or, saying, 'I am knowing, while thinking".

You cannot know. because knowing is standing and thinking is running from one thought to another It is a process. You go on running and jumping and running and jumping. If you stand still inside, no running, there is a centering; for example as in just sitting. in Japan they call this "za-zen" It means "just sitting" The Japanese word for meditation is "za-zen". It means "just sitting, doing nothing", not even meditation, because if you are meditating you are doing something.

The Japanese say that even if you are doing meditation, you are still doing something You are "running" Do not even meditate, do not do anything Just be. **If you can be without any doing, you drop into THAT** because thinking, the thought process, the logic is "this". Thinking is a process of ignorance. You think because you do not know. If you know, there is no need to think You think because you do not know, It is a groping in the dark Thinking is a very tense process—most tense! And the more you are tense inside, the less you are in contact with the center. Relax, fall into yourself, just be! Relax; do not go anywhere Remain in yourself, and suddenly you are in THAT.

This sutra says, "The feeling of THAT everywhere is the only fragrance"—the only Divine fragrance: the feeling of THAT everywhere! But how can you feel it everywhere? If you have not felt it inside, if you have not felt it in yourself, how can you feel it everywhere? The feeling must come first in your center, then it goes out in waves all around you, everywhere. Once you have known that fragrance inside, you suddenly become aware it is everywhere Then "this" is just an appearance, and THAT is hidden everywhere So this is to be understood: unless you know it inside, you cannot know it outside; unless you come to THAT within, you cannot come to it

without You have to drop into THAT inside first. Otherwise you will create a very illusory phenomenon.

Many religious persons are doing that. Without knowing the inside you can go on thinking that THAT is everywhere—in the trees, in the houses, in the sky, in the stars, in the sun—everywhere. You can go on thinking, but it is just thinking you can go on thinking that THAT is everywhere, and you can come to a false feeling through constantly thinking that it is there everywhere This is an imposition—a projection, and **the mind** is capable of it; it **can project. But projection will not lead you to THAT** You are dreaming about THAT, not knowing it, not feeling it, not living it So you can, by constant repetition, auto-hypnotize yourself that THAT is everywhere. You can go on repeating that you are feeling it in every stone

Try it, it is a good experiment. Try for 21 days continuously to feel THAT, the Divine, God, everywhere—in every leaf, in every stone, everywhere Whatsoever comes to your mind, remember it is THAT, continuously for three weeks, and you will be able to create a certain illusion around you You will be in a very high euphoria, just like with LSD or mescaline or marijuana By constant repetition of a certain feeling, you can project it without any chemical drugs. The mind creates its own chemical drugs

But it is arduous Through drugs it is very easy But the same is the process when you take a pill and instant Heaven comes to you, what does it mean? It means only that the chemical drug lowers down all your defense measures, breaks down your logic, your rational thinking You are in a waking dream The logic has stopped—not as an achievement, but just as a chemical enforcement You are in a waking dream In LSD you are in a waking dream

Timothy Leary has written a book comparing Tibetan mystics with LSD takers, and he says the same is the experience He says about Marpa and Milarepa—and also Kabir, Ekhart, Huan Po or Hui Hai and Bayazid and Rabiya—that whatsoever they have known or come to know is just similar to LSD experience And Timothy Leary is right in a way and, still, fundamentally wrong He is right IN A WAY because the experiences are similar, but not the same.

When you take some chemical drug which lowers down the defense mechanism of the mind, the logic, the reason, **you are in the same state as in a dream in the night.** The difference is only that **now you are in a waking dream.** You are awake and still dreaming, so if a horse becomes a cow there is no problem And this waking dream gives the whole reality a new rainbow colour Everything becomes fresh All the labels have dropped, your dream has spread all over Now whatsoever is happening inside chemically, is being projected outside.

The colours that you see outside are a projection of your inside mind. All your dreams are projected everywhere The whole world has become a screen, and you are a projector now; you project everything. So whatsoever is inside you will now be projected. So LSD will not give the same experiences to all. A poet will have very poetic experiences, but a murderer cannot have the same experience Someone can have Heaven instantly and someone may drop into Hell. So whatsoever is inside will now be projected outside.

The same can be done through constant repetition If you go on constantly repeating a certain feeling, you can project it. You can begin to live in this world as if this world has become dead But unless you have known it inside, it is a false phenomenon Any day you will stop your repetition, and the hypnosis will go down. You can go on in this process for lives together It is self-perpetuated because it is so pleasant So remember this you are not to project. **You are to know it inside, not to project it outside.** For projection thinking will be needed, and for Realization no thinking will be needed For **projection** you will need a certain concept to be enforced on reality. It **is a rape of reality.** And you can auto-hypnotize yourself, but this is a dream. The real thing to be done is to **come to a stop of Inside brooding and thinking.** The clouds, must be thrown Your inner center must come to a very uncloudy sky Your inner center must be there without any action, and thinking is the action

But thinking can stop even if you become totally unconscious. If you become unconscious, then it is of no use. You have only fallen into deep sleep. In projecting outside you have fallen into a waking dream But if you can stop every thought inside and become unconscious, you have fallen into a deep sleep. It will not do.

A third thing has to be done—no thinking and no unconsciousness. This is the basic formula—no thinking and no unconsciousness. Be conscious totally with no thoughts. Then you come not only to know THAT but to be THAT You are one with it, and once tasted the taste never leaves you Once felt, it NEVER leaves you because the taste never leaves you Once felt, it NEVER leaves you because you are transformed, you are not the same And when you have known it, felt it inside, then open your eyes and it is everywhere. Now everything becomes just a mirror to you You need not think about it, there is no need You need not remember that it is there, IT IS THERE! THAT felt inside is felt everywhere Really, the inside and outside drop Then your inside is the outside. Then the whole distinction between the within and the without is meaningless **Once you have known the infinite on the inside, then it is the same outside.** Then a very different feeling comes Then it is not that you are inside and you are not outside then you are everywhere The inside and the outside are just two poles of one Reality. You are spread between the two You are the Reality—the THAT. One pole was known as the inside previously, another pole was known as the outside. Now you are spread between the two They are both your poles. This knowing of the inside is authentic religion

And this Sutra says, "The feeling of THAT everywhere is *Gandha*, the only fragrance". If one is to know, if one is to live in that Divine fragrance, in that bliss, this is the path. Why does the *Rishi* (sage) say that the feeling of THAT everywhere is the fragrance? If you go to worship, you take some flowers with you This is a symbolic expression Ordinary flowers will not do for worship Take this fragrance with you—this feeling of THAT everywhere Then only will your worship be authentic Otherwise it is just a false show Ordinary flowers will not do

Take this fragrance with you when you are going to worship But then there is no going because then there is no temple Then EVERYTHING has become a temple If you feel THAT everywhere, where is the temple? Then where is the Mecca and where is Kashi? (the holy city in India, now known as Varanasi)? Then He is everywhere. Then the whole Existence becomes a temple. **If you feel THAT everywhere, then "this" becomes a temple.** Take this fragrance with you But, really, the *rishi* is very deep, even in this symbology He

will not say "flowers"; he says "fragrance", because flowers again are PART of this fragrance part of THAT. A flower is born and it dies; a fragrance is forever. You may know it, you may not know it.

A flower is a material manifestation; a fragrance is its spiritual part. You can have a flower in your hand, but you cannot have a fragrance in your hand A flower can be purchased, but never the fragrance. A flower is a limitation, but a fragrance is simply unlimited. A flower is somewhere, but the fragrance grows everywhere You cannot say it is here, you cannot say it is there. It is everywhere. It goes on, it goes on! So that is why the *Rishi* says not flowers, but "fragrance". Take this fragrance with you, and only then will you enter the REAL temple, because the reality of the temple does not depend on the temple: it depends upon you If you are authentic, the temple becomes authantic Any temple then or any place will do; it makes no difference

I have heard about Hassan. He worshipped in a mosque for seventy years continuously The whole village became so much acquainted with Hassan worshipping in the mosque for seventy years. Virtually, the mosque and the worshipper became one. No one could conceive of Hasan without the mosque; no one could conceive of the mosque without Hassan He was there five times every day. He didn't move from his village—not ever, because if he had moved anywhere and there was no mosque, where would he do his prayer! And five times a day, the whole day even, he was engaged in prayer. Even if sometimes he was ill, he would not miss, he would come. One morning when he was not found in the mosque, all the worshippers thought that the only thing possible was that Hassan is dead; there was no other possibility He had never missed for years and years For five prayers a day Hassan was there in the mosque, so the whole congregation went to Hassan's hut They thought that it was certain he was dead; otherwise nothing can prevent him. But Hassan was not dead. The old man was sitting under a tree The people couldn't understand. They said, "what are you doing? Have you become a heretic in your old age? Have you stopped worshipping? Why didn't you come? We thought you were dead, but you are alive. It would not have been so strange if we had found you dead, but you are alive. This is strange and we are unable to understand." Hassan said, "I was coming continuously to the mosque because I didn't know where

His temple is. But now I have come to know. Now His temple is everywhere, and I need not go now. His temple has come here. See? He is here—everywhere."

But the villagers couldn't see They thought he might have gone mad But the authenticity of the temple, the reality of the temple, depends on you. A false worshipper cannot find a real temple. Wheresoever he moves, he moves in his own falsity. All temples have become false because of false worshippers. Wherever they move, they move with their falsity

The *rishi* says, "The feeling of THAT everywhere is the only fragrance." Go to Him, go to His feet, with this fragrance But then there is no going Then wherever you are, you are in His presence. If the fragrance is inside, then His presence is outside. If you are filled with the feeling of THAT, then there is no seeking.

Bokuju, a Zen Master, has said that "*Sansar* (the world) is Nirvana, this world is the Ultimate" When he said this for the first time, his own disciples become disturbed. And they said, "What are you saying! This world, *Sansar* is Nirvana? This world is the Ultimate? This world is the *Brahman*? What are you saying!" Bokuju said, "When I didn't know, when I was ignorant, there was division. But when I came to Realize THAT, the division disappeared Now everything is THAT"

So the last thing "this" and THAT is a division for the ignorant and of the ignorant. You know only "this", and THAT is just a concept When you come to know THAT, "this" becomes only a day-to-day concept— a utility. If you know only "this", then THAT is just a concept—a metaphysical concept If you come to know THAT, then "this" disappears. Knowing THAT does not mean that the world disappears, it will remain. But for you it will not be "this"; it will become THAT

Mohammed's disciple Ali was beaten by someone; he became unconscious He was so much beaten, he became unconscious. The person who had attacked him escaped. When others came, Ali was not found. Then they discovered him lying unconscious in the street So others served him : someone brought water, and they all did some-

thing to help him. Then Ali became conscious. Someone was fanning, someone was sitting just by his side stroking his head. The person who was sitting by his side asked, "Have you become conscious? Can you recognize this man who is fanning you?" He was asking to know whether Ali had become conscious or not

Ali said, "How can I not recognize 'Him'! I know 'He' is the same who was beating me." The man who asked felt that he was still unconscious because that man had escaped And how can that man who was beating him serve him now to make him conscious? He was just fanning. The man said, "Ali, you still seem to be unconscious—confused. This is not that man." Ali said, "How can He not be! I cannot see anything except THAT, so when 'He' was beating me I knew who 'He' was, and now that 'He' is serving me I know who 'He' is also. They are both the same."

This is a non-dualistic concept, a non-dualistic feeling When you know THAT, "this" disappears; when you know "this", THAT remains just a concept somewhere. But start from yourself. Do not go to look for it anywhere else: otherwise the journey will be very long. And you may reach, you may not reach Take a total about-turn; Seek it in your own center This much for today.



Fourteenth Discourse

Questions and Answers

Bombay, India, June 2, 1972

Q. 1. How does centering lead to Truth?

Q. 2. How can one differentiate between a projected experience and an authentic feeling?

CHAPTER 14

Questioner :

Bhagwan, you said last night that to Realise the "THAT", the transcendental Truth everywhere, one must first Realize it at one's own center of being. Then you said that a centering is needed for this. Is this centering the same as that of Gurdjieff's crystallization?

Please tell us how this centering or crystallization is different from strengthening one's own ego, and how does it lead to the transcendntal Truth, the THAT?

Bhagwan Shree Rajneesh :

Man is born with a Self, but not with an ego. Ego is a social construct, a later growth. Ego cannot exist without relationship. You can exist, the Self can exist, but the ego cannot exist in itself. It is a by-product of being related to others. The ego exists between I and thou It is a "relata".

The child is born with a Self, but not with an ego. The child develops the ego. As he becomes more and more social and related, ego develops This ego is just on your periphery where you are related with

other—just on the boundary of your being. So ego is the periphery of your being and Self is the center The child is born with a Self, but unaware. He is a Self, but he is not conscious of the Self.

The first awareness of the child comes with his ego. He becomes aware of the "I", not of the Self. Really, he becomes aware first of the "thou". The child becomes aware first of his mother. Then, reflectively, he becomes aware of himself, First he becomes aware of the objects around him Then, by and by, he begins to feel that he is separate. This feeling of separation gives the feeling of ego. And because the child first becomes aware of the ego, ego becomes a covering on the Self.

Then ego goes on growing because the society needs you as an ego, not as a Self The Self is irrelevant for the society, your periphery is meaningful And there are many problems The ego can be taught and the ego can be made docile and the ego can be forced to be obedient The ego can be made to adjust, but not the Self The Self cannot be taught; the Self cannot be forced The Self is an intrinsic mess — rebellious, individual It cannot be made a part of society

So the society is not interested in your Self, the society is interested in your ego — because something can be done with the ego and nothing can be done with the Self So the society helps to strengthen the ego, and you go on living around your ego The more you grow, the more you become social, educated, cultured, civilized, then the more polished an ego you have Then you begin to function from the ego, not from Self, because you are not aware of it at all

So your essence goes on into the unconscious, into inner darkness, and a false construct, a social construct — the ego, becomes your center Now you identify yourself with your ego — with your name, with your education, with your family, with your religion, with your country These are all just part of your ego, not of your Self, because the Self does not belong to your parents, the Self does not belong to your country, the Self does not belong to any religion, the Self does does not even belong to your "self " It does not belong! The Self is a freedom, it is TOTAL freedom It exists in its own right It doesn't belong to anything else; it doesn't depend on anything else. IT IS.

But the ego belongs. It exists in a pattern. So if you are left alone for a long period, your ego will, by and by, subside. By and by you will feel that your ego is being starved because the ego needs constant help from others. It needs a constant energy — food from others. That is why love gives you a very heightened feeling of ego: because in love the other gives you significance, meaning. You become, for the first time, important. And in love, lovers help each other mutually. **Love is a very subtle food for ego; the ultimate vitamin for the ego is love.**

That is why Mahavir and Buddha and Mohammed and Christ, they all escaped from society It was not really escaping from society, they allescaped into loneliness. It was not against society. Basically, it was to know whether their egos could exist outside society Ard Mahavir, continuously for twelve years, was in loneliness just to dissolve this ego, a social construct. He chose to be without a center for the time being so that a real center, an authentic center, could come up.

One has to be in a gap. The gap is bound to be a chaos because you are centered in the ego, and the real center is hidden behind Unless you dissolve this false center, you cannot reach to the real center — because there is no need. The ego goes on substituting it.

The ego is enough as far as the world is concerned, Society is concerned, relationship is concerned If you go on a lonely retreat in non-relationship, this ego cannot exist because it is a bridge between I and thou If the thou is not there, the bridge cannot exist on one bank It needs two banks to be there That is why this retreating into loneliness became a deep *sadhana* (spiritual practice).

But you can deceive yourself. If you go into loneliness and then begin to talk with God, then again you will create your ego. You have created the "thou", the other, again · So if you retreat into loneliness and then pray to God and begin to talk with God, then you will create an imaginary "thou". Now the ego can eixist again. To be in loneliness means to be witout a "thou" — no "thou"— to be totally alone. Then this ego cannot exist It will wither away, and you will be thrown into chaos because you will be for a certain period without any center. This chaos has to be faced. Unless you face it you cannot be centered in yourself. You have to pass through this.

Christian mystics have called this "The Dark Night of the Soul". Really, one just becomes mad, because when you have no center you are mad. You have no place from where to function, you have no unity now. You are just fragments with no energy in them — with no center, with no focus. You are a crowd.

You will be mad. **This madness has to be faced. This is the only courage.** The religious revolution needs to be mad — to be without a center. This is the real austerity: to pass through it without creating any false center again, to be so honest that unless the real center comes up you are not going to create any center any more. You will just wait. This waiting may take any amount of time. Nothing can be said.

Mahavir had to be in loneliness for twelve years, Mohammed was in it only for thirty days. It depends on many things. I feel Mahavir had to wait for twelve years because he was the son of a great king. He must have been deeply rooted in a false ego — more than Mohammed. He was no ordinary man. His ego was greater than Mohammed's. Mohammed was a poor man without a developed ego — uneducated, really nobody. He was nobody! But Mahavir was somebody. He belonged to a great family. He had a great heritage, a very polished ego — well educated, cultured. In every way he had a very crystallized ego, and twelve years were needed to dissolve it.

Jesus was in loneliness for only forty days. He was also a poor man with nothing to help his ego. The more civilization progress, the more it is difficult — because every progressive civilization is bound to have a solidifying effect on the ego that constitutes that civilization.

This passing through a chaos without any center — just being a chaos — ultimately throws you down to the center — to the real center, to the Self. There are many methods for how to go through this chaos and how to destroy this ego. But this is a foundational thing: to have the courage to be without a center for a certain period of time.

You can do it by surrender. You can surrender yourself to someone, to the teacher. If the surrendering is total, then you will be without ego. **You can be a Self, but not an ego;** that is why surrender is so difficult. And the more egostic the age, the more surrender becomes still more difficult. In surrender you give yourself up. You become a

shadow; you just follow the instructions. You do not think about them; YOU are no more. But whenever surrender is to be contemplated, one begins to think that "If I surrender then I will not be an individual".

This is absolutely incorrect. If you surrender, only then can you be an individual because the ego is not your individuality. It is false; it is just a facade. If you surrender the false, then you are bound to explode into the real. And this is the beauty of surrender you cannot surrender the Self, that is impossible You can only surrender the ego. You can give up only that which has been given to you. You cannot give up your Self, that is impossible There is no possibility. How can you give up your Self ? You can give up something which has been put into you, which is a social penetration Really, you can give only that which doesn't belong to you, which you are not

This will look contradictory, paradoxical You can give only that which you are not That which you are you cannot give So in surrender you give up whatsoever you know yourself to be. Then only the Self remains — that which you are and which you cannot give up. REALLY When the false is thrown, the real is encountered.

So there are two ways — two basic ways one is surrender. There are many methods of surrender, but the foundation is always to surrender to someone. It is no significant to whom It is absolutely insignificant to whom you surrender The real thing is SURRENDERING. So sometimes it happens that the teacher himself may not be a real one But if you surrender, you may come to the real Self

Even a false teacher can be a help, even a dead teacher can be a help — because the real thing is not to whom you are surrendering, but the real thing is that you are surrendering The happening is IN YOU To whom it is addressed is absolutely irrelevant Krishna may be there or he may not be there, Buddha may be a historical person or he may not be, **Jesus may just be a myth; It makes no difference. If you can surrender to Jesus.** Whether Jesus was even there or not, **the thing will happen to you.** It is the Surrendering that is meaningful.

So one way, one basic way, is surrender, another is absolute will. Do not surrender. But then be absolutely yourself I said when

you surrender the Self cannot be surrendered Whatsoever you surrender is bound to be the ego,the false, the "*persona*"-not the essence. Another basic path is to be yourself totally. Do not surrender, but then be just will

Again, the ego has no will; it cannot have. The ego is absolutely will-less because false entity cannot have the quality of will. Will belongs to the real. You are absolutely will-less In the morning you decide something, in the afternoon you yourself cancel it. When you are deciding, at the very moment some part of you is cancelling it. You say, "I love" Go deep, and somewhere in the corner hate is hiding In that very moment, you decide "I am going to do this" ,and that very moment the contrary is there

Will means that nothing contrary is in the mind Will means one — no duality Ego cannot have any will Ego means many contradictory wills simultaneously. You are a crowd as far as the ego is concerned, and this is bound to be; it is natural, because as I said, ego is created by relationships It is a by-product. You have many relationships, so your ego is a construct of these many relationships. It cannot be one, it is a crowd

Really, look at it this way you have part of your ego which was created with your mother — a fragment of your ego was created by you in relationship with your mother Another part of your ego was created by you in relationship with your father; another was created in relationship with your wife. Now the fragment that was created by your wife cannot be the same which was created by your mother. They will be antagonistic; they will fight inside you

It is not only that your wife and your mother will fight outside The ego part which is in you will also fight. It is not only that your father and mother will fight outside. They have created fragments of your ego. and they will fight inside. So you have many fragments; you have a crowd in the name of the ego — a crowd. A constant fight, a conflict, is going on. You cannot will anything

Gurdjieff used to say, "You cannot will because YOU are not" Man IS NOT because man is not one. You are a crowd, and a crowd without any real unity You have many faces, you have many wills. In a certain moment, in a certain situation, one fragment is the master.

Then you say something, then you decide to do something. In that moment you feel that you have a will, but in the next moment that fragment has gone down. Another fragment has come up, and this fragment is not even aware of your decisions.

You are angry, and then you decide, "I will not be angry again. The part that was angry has not decided this This is another part, and they both may not meet at anytime in your life. The second part which decides, "I will not be angry", is not the part that was angry. And there is no meeting The part which was angry will be again angry tomorrow And when that part will be angry, you will forget completely what you have decided Again, you will repent, the other part will come up again, and this goes on

Gurdjieff used to say we are like a house in which the master of the house is either asleep or has gone somewhere else. For years together the house has not known its master. There are many servants The servants have forgotten completely that there ever was a master. Either he is asleep or he has gone away. For years together the servants have lived in the house without the master. Someone passes by the house Some servant is outside and He asks, the servant, "Who is the master?" The servant says, "I am the master"

Another day the same man passes by the house and finds someone else there He asks, "Who is the master?" The second servant says, "I am the master." Every servant claims that he is the master, and nothing can be decided whether the master is asleep or gone somewhere else. These servant-masters can decide something, but they cannot complete it They can promise something, but cannot fulfill it. They are not the masters at all.

This is the situation of the ego It cannot will. So the second part is to create a will. If **you create a will, then the ego will disappear because only the self can will.** So if you begin to will, if you insist to will, then by and by you will go in. The ego cannot will, and if you insist on willing, the ego will diasappear.

Surrender is one basic path — the path of the *bhaktas* (devotional types). *Tapa*, will, is the second basic path, the path of the warriors — fighters. Each paht has many techniques, but the essential thing is

this Guardjieff used the second path—the path of will. He called it crystallization He said, "If you will, then by and by you will crystallize into your center The ego cannot exist with a willing consciousness It cannot exist! So Gurdjieff used every deep methods for inner integration He would say, for example, "Do not sleep for seven days Whatsoever happens, do not sleep" You can remain without food for seven days it is not so difficult. But to be without sleep for seven days is very difficult To be without food for seven days is not so difficult. A man can be alive without food for at least ninety days without any danger But with sleep it is difficult.

Food is a voluntary thing. You may eat, you may not eat. Sleep is not a voluntary thing, it is non-voluntary Either it comes or it doesn't you cannot bring it You cannot force yourself into sleep. You can force yourself not to take food or to take more food That is a voluntary thing But sleep is a non-voluntary phenomenon; you cannot force yourself And when sleep comes you will not be able, with your ego, to be awake But you can insist You can say, "Whatsoever happens, I will not sleep I am ready to die, but not to sleep"

Gurdjieff's chief disciple **Ouspensky** was dying But he will not lie down He continued walking He was dying and he was aware that death is just about to come, but he will not lie down Physicians insisted, persuaded, but he will not lie down He said, "No, I am going to die walking, I am going to die consciously." He used even death to create will, and he died walking He was **the first man in the whole history of humanity who died walking consciously.**

Consider, contemplate, what was happening inside of him It is not simply sleep, it is death And he was not ready to surrender even to death. This is an anti-surrender path He was not ready even to surrender to death He continued to fight. He went on walking for three days and three nights The body was very ill — old Those who were keeping a watch over him couldn't follow him. They had to sleep, so someone would sleep and somewone else would watch him. A group of of twelve persons continued watching him, but for three days continuously, night and day, he continued walking He would not sit, he would not allow any terms, any compromise, with death He died a crystallized man He used death to create will

You can fight with sleep, you can fight with food, you can fight with sex, you can fight with anything But then NO compromise, then no surrender Then be absolute in it! But ego cannot be absolute in anything And if you insist on being absolute, ego will disappear; suddenly you will become aware of a different center in yourself. The ego cannot will, so if you will the ego cannot exist

So **either surrender totally or will totally.** Then you will understand **that these seemingly contracdictory parts are not really contradictory-** — not so contradictory One thing is common — totality, total surrender or total will The ego can never be total in anything It is always fragmentary — divided So be total in any way, and the ego evaporates And when there is no ego, for the first time you become aware of your real center.

I call it centering; Gurdjieff calls it crystallization Words do not mean much Through this centering you become a being, through this centering you are in Existence Before this you are in society, not in Existence Before this you are part of a civilization,of a culture, of a language, of a religion, but not a part of Existence Before this you live in a man-created world, before this you belong to "this" And once you are centered, you belong to that which is beyond, which is not created, which is eternal Then you come to the source You may call it God, you may call it Soul, you may call it whatsoever you like The Upanishads call it THAT, that which is unborn, that which is deathless, that which is.

This centering is possible, it is not impossible It looks impossible, it appears impossible, it IS impossible, FOR THE EGO — not for you It is impossible for the ego because ego cannot attain it. Rather, in attaining it ego will die.

The old yoga scriptures say, "Hear whatsoever the teacher says and follow it because he is your Self." Whatsoever he is saying, it is your own inner voice. So they say the real teacher, the real guru, exists IN YOU. **Outside of you the teacher is just a help to awaken inner teacher.** So, really, **surrendering to a teacher is surrendering to the Self.** It is just like this you come to a mirror, and for the first time you become aware of your face, through the mirror. **The teacher is just a mirror.** If you surrender, you become aware of your own Self.

This is one way. The other is to find out your own will. And decide which is your way, because, as I know, there are many people who just go on thinking: sometimes they think of surrender, sometimes they think of will. This is their way. Whenever you talk to them about surrender, they think about will. If you talk to them about will, they will think about surrender. This is how the fragments of the ego work

If I say to you, "Surrender!" you will think, "How can I surrender? What will happen to my individuality, my freedom!" And you have none really — no individuality, no freedom But then you become afraid of losing something which you do not have." "How can I surrender?" Then, if I say to you, "Do not surrender! Create a will!" you say, "I am so weak, how can I create a will! It is so difficult" And both these teachings can have counterparts in your ego, and then you can go on wavering That wavering will never help you to come to your center.

Decide either this or that, and then follow it — follow it absolutely, totally, because that totality ultimately helps to destroy the false structure of the ego And when the false center is no more, you will come to know the real center There will be a gap—a gap of chaos One has to face it. It is painful, but it is a birth pain One has to pass through it; it is a necessity But when you come to the center, then you know that you have paid nothing What you have gained is invaluable, and whatsoever you have done is just nothing But before you attain it, your effort is very valuable

And lastly, you can be in a confusion, and you can go on thinking that you have become centered or that you are crystallized, only because you have a crystallized ego So what is the difference? How you can judge whether you are centered in the ego or centered in the Self?

Three things to be remembered. one, if you are existing in the ego you can never be in silence — never! Then you are in a crowd, in the marketplace Your ego is a market production You can never be in silence with it

Secondly, you can never find even an iota of happiness because happiness happens only to the real center, silence happens only to the

real center. They are qualities of the real center. You need not make any effort for them; they are just there So if you are in the ego, your happiness will always be in the future — never attained, always to be attained.

And, thirdly, your life motivation will be fear when you are in the ego Whatsoever you do, your motivation will be fear oriented, you will be fear oriented. If you love, you will love because of fear. If you pray, you will pray because of fear. If you think of God, you will think of Him because of fear. If you accumulate wealth, you will accumulate it because of fear. If you make friends or whatsoever you do, your basic motive will be fear oriented.

There will be these three things; no silence will be possible because there is a crowd — a conflicting crowd of tensions and tensions and conflicts and anxiety and anguish, but no silence, no happiness because happiness belongs to the center, not to the ego And there will be fear orientation because **the ego is constantly afraid of death** — So because ego is just a construct; it is not a reality, so it is afraid of death

The Self is never afraid of death, **the Self has never known death.** Death is impossible to the center — to the REAL center Deathlessness is the very quality of it — its nature So remember these things.

The mind will be in constant tension, in anguish, and longing for happiness — but without experience and with everything trembling — fear oriented. Your religion will be just a fear; your beliefs, your philosophies, will just be of fear, existing only to hide the fear, to escape the fear, to deceive yourself.

If you are in the real center, Silence will be your nature, not dependent on any situation. Now the situation is such that you are silent. Whatsoever the sitution, you will be silent, you CANNOT be otherwise. Nothing can disturb you. Disturbance will be there, but you will remain uneffected, untouched Nothing can penetrate to your center; it cannot.

Silence then is not situational. It is not that the day is good, it is not that you are successful, it is not that you are surrounded by friends — no! It is not situational Silence is just there Whatsoever

the situation, silence is there and happiness — not in the future, but here and now. And this happiness is not a happening; it is a state. It is not that to day you are happy. You cannot be otherwise. You ARE happiness, and fear dissolves And with the dissolution of fear, the whole world that we have created around fear dissolves You enter into a world of no-fear. And when there is no fear, only then is freedom possible

Fear and freedom cannot exist together. It is because of fear that we have created all our slaveries, all bondages. Our imprisonment is because of our fear So remember these three things And once you have known your real center, you are not the same. The old man has died and a new one is born It is a new birth! When the child is born, only a body is born Then the ego is given by the society. You go on living with an ego and a body — with no Self Unless you dissolve this ego and find the Self, your life is wasted. The body is given by your parents and the ego is given by your society Who are you then? The body belongs to your parents, to heredity, to a long series, and the ego belongs to the society. So who are YOU?

Gurdjieff used to say that YOU are not, you are just a construct. Unless you find something which has not come through the parents not come through the society, not come at all to you, which you have always been — before your birth, after your death; which you will be, which you have been, which you are; unless you find that: you are not a centered being. You go on living on the periphery. This peripheral existence has been called *sansar* — the world — the "This" The centered existence is called the Nirvana — the THAT.

Questioner:

Bhagwan, how can one differentiate between a projected experience and a authentic feeling?

Bhagwan:

How can one differentiate between a projected experience and and an authentic one! It is difficult. Because we have to speculate, That is why it is difficult. For example, how can you feel that you are touching a real fire or just an imagined one? If you have not touched a real fire, it is very difficult to think about it, to make any theoretical

distinction. If you have touched a real fire, then it is not so difficult. Then you know that a projected experieence is just a dream experience.

But we can think certain things. If you have projected something, you have to go on projecting it; otherwise it will dissappear. For example, if I project God and I say, "I have seen Him in the trees, I have seen Him in the sky, I see Him everywhere"; if it is a projected experience — just my projection, my thought imposed on things — not a Realization but an idea, a theory imposed on things, if I project that I can see a tree as Divine; then I have to help this projection constantly. If I drop the repeating of it, if I forget it even for a single moment, the Divine will disappear and there will only be a tree.

In a projected experience you have to work for it continuously. You cannot have any leave from it; you cannot be on any holiday. So-called saints cannot go on any holiday. They are continuously at work. They are working and working day and night If you stop them for a single moment, the projected experience will disappear.

Some friends brought to me a Sufi mystic He was an old man, and he said that for thirty years he has been experienceing God in everything And it looked so; it appeared so. He was just escstatic, dancing, his eyes aflame with some unknown experience So I said to that man, that mystic, "For thirty years you have been experienceing. Is there any effort you still have to make?" He said, "I have to constantly remember. Continuously, I have to remember If I forget, then the whole thing disappears" So I asked him to stop all efforts for three days and be with me

He was with me only one night The next morning he said, "What have you done? You have destroyed it. A thirty year effort and you have destroyed everything!" And he began to weep The same eyes which were aflame with something unknown now became ugly. Thirty-years' effort, and he said, "How, in what unfortunate moment, did I come to you! What have you done? Why did you say to me to stop for three days. Now how can I get into it again?"

This is the projected experience. So I told him, "It is better not to get into it again, because you have wasted thirty years in a dream. You can waste thirty lives, but what are you gaining out of it?

Authentic experience needs no effort. You need not maintain it. When it happens, it has happnened. Now you can forget everything. You need not go on maintaining it; there is no constant maintenance. It remains. You forget: it is there. You do not look at it: it is there. You sleep: it is there. Now the tree cannot become a tree again. Now it can never again be a mere tree. Whether I remember or not, it is Divine.

So one thing· you need effort before the haappening Remember, you need effort BEFORE the happening. In both, in the authentic and the projected, effort is needed before the happening In the authentic experience, there is no need AFTER the happening But in the projected experience, there is a continuous need; you have to go on making an effort. It is just like in a cinema hall. The projector is running continuously so that the screen is filled. If for a single moment the film is broken and the projector stops, the whole thing disappears, the whole dream disappears, and there is just a plain screen and nothing else

In a cinema hall you have to run the projector continuously. Then there is no screen, but a different world The same is the case if you have to run your mind continuously as a projector or if you have to remember that you are Divine, that everything is Divine, that all around is God. you have to project continuously with no gap. And if there is a gap, the whole thing disappears Then it is a projection. It is not authentic, it is not real.

If there is no need of this constant effort, then it is authentic; it is real Then you can forget. **The day you can forget God, only then have you Realized.** If you still have to remember Him, it is a projection. The day you can stop your meditation and there is no difference whether you meditate or not — it is the same — then it is authentic. If you stop your meditation, if you stop your prayer, if you stop your effort; if everything then changes and you feel that something is missing, then it is a projection — a projected feeling. Then it is an addition Then someone is a drug addict and you are a prayer addict. It makes no difference.

One of the rarest and deepest treatises on yoga in India is the **"Gherand Samhita."** It is the most foundational one It says, **"Unless**

you go beyond meditation, your meditations are of no use. Unless you go beyond prayer, your prayers have not been heard Unless you forget God completely, you are not one with Him

"A Buddha will not talk about God; there is no need. Someone has said, "There has never been such a god-less man as Gautam the Buddha and yet such a godlike one. "But he could be godless BECAUSE he was so godlike.

So remember one thing: no constant projecting So there is only one thing you can do and that is to make your mind thoughtless — because thoughts are the projections If you have thoughts, then they will be projected. If you have no thoughts, it is just as if a projector machine is there without film. If no film is there, then it cannot project

Your mind is a projecting machine and thoughts are the film. If thoughts run and the machine is working, then they will be projected Then the whole world is a screen you go on projecting When you love someone, the person is just a screen; you project. When you hate someone that person is just a screen, you project It is just your thoughts, and you go on projecting The same face is beautiful today, and the next day it becomes ugly — the SAME face, because your beauty, you ugliness, your feeling of beauty, your feeling of ugliness, is not concerned with the face at all The face is just a screen with your thoughts projected on it So let there be no thoughts, no projections! That is why **my insistance is that you come to a point of thoughtlessness — of thoughtless awareness** — so that there will be no projection

Then you will see the world as it is — not as your thoughts make it **If you can see the world AS IT IS, you have come to the Divine.** Now you can feel the difference The world is there you project the Divine onto it, it is a thought You say, "The world is Divine"· it is a thought You do not KNOW. You have heard it, you have read it; someone has said it to you; you wish it should be so, you want it, you long that it should be so. But you have not known it. You do not KNOW the world as Divine You know the world as the world

This concept that "the world is Divine" is a thought. Now you can project — repeat it constantly Now you can let it remain in the

mind constantly, let it be the constant thing between the world and you, and then your mind will project through the thought Then someday the world WILL begin to look Divine This is the projection you have THOUGHT of it as Divine, and now you feel it.

The authentic Realization is totally different. You do not know what the world is. You do not say it is Divine or not. You say, "I do not know" That is how a real authentic seeker begins He says, "I do not know" The false, the projecting one, always says, "I know. The world is Divine Everywhere there is God." The real seeker will say, "I do not know. I know the tree, I know the stone I do not know what is inside of Existence I am ignorant"

This feeling gives you a humanity — a deep humbleness. And when you do not know, you cannot project because now you will not co-operate with any thought Then drop all the thoughts and say, "I do not know" Drop all the thoughts! Do not be attached to knowledge By and by, be aware that no thoughts should be there between you and the world This is what meditation means: a no-thought relationship. You are here I look at you with no thought, with no prejudice, with no image, with nothing in between You are there, I am here and there is space — unfilled, vacant.

If this can happen between you and the world, then the world is revealed to you in its totality, in its reality, in its essence. Then you know that which is, and that is Divine. But now it is not a thought. There is no thought at all. You are vacant, empty, silent. It is a revelation, not a projection. So a meditative mind reaches to a state of thoughtlessness, and then only is revelation possible. Otherwise you will go on projecting, you will go on projecting. Thought cannot do otherwise. It will project.

Go deep in meditation, and remain with reality without thoughts; sit under a tree without thoughts; look at the tree with no thought in the mind, with no pre-conception Let the tree be there encountered by your consciousness Be a mirror — silent with no thought waves — and let the tree be mirrored in it. And then suddenly you will know that the tree never existed as a tree That was only an appearance, a facade, a "*persona*". It was Divine — just clothed as a tree. The tree was just a clothing. Now you have known the inside No need

to remember it! Wherever you move with this meditative state, God will be there, the Divine will be there

I would like to say it in this way: the Divine is not an object. You cannot find the Divine as an object somewhere. It is a state of mind. When you have that state of mind, it is everywhere, and if you do not have that state of mind you can create a false, thinking state But that has to be continuously maintained, and you cannot maintain anything continuously

So you will find saints weeping and repenting and feeling they have sinned because they haven't maintained continuously. How can you maintain, continuously? If you are maintaining anything you will have to relax Any effort has to be relaxed If you have tried to remember that the tree is not a tree but God, after a certain period you will have so much tensed the mind that you will need rest When you rest, the tree will just be a mere tree, and the God will have disappeared Then try again, and go on trying **With effort, relaxation is bound to come;** it will follow

So you can do anything **with effort, but it cannot become your nature. You will go on losing it** again and again. So if you go on losing a certain feeling, know it is a projection When you cannot lose it, you can do whatsoever you want to do or do not want to do Then be whatsoever you like

I would like to tell you a story. A Chinese Zen monk was living under a tree for thirty years, and he was known to be a very Realized man And a woman of the village was serving that monk continuously for thirty years The monk was known as absolutely pure. Now he was old, and that woman was also old That woman was on her deathbed, so she called a prostitute from the village and asked her to go to the monk in the night—midnight . to just go and embrace him and come back and report how he reacted

The prostitute asked, "What is the purpose of it?" The old woman said, "I have served him for thirty years, but still I feel his purity is a maintained purity; it is not yet effortless So before dying I would like to know whether I was serving a right man or if I was just deluded as he is deluded, because I have been a part. So just before my death, let me know it I want to know"

So the prostitute went It was midnight, and the monk was meditating It was the last meditation of the night The moment he saw that the prostitute was coming, he knew her, and he knew well She belonged to the same village. And he knew well; moreover, because he had been attracted to her so many times before. Really, he was fighting against this prostitute for years He was bewildered He just ran out of the hut and cried, "Why have you come here? Do not touch me!" And he was trembling and perspiring The prostitute laughed, went back and told the old woman that this has happened.

Then the old woman said, "I was deceived. He is still the same. Nothing has changed, he reacts very ordinarily. He is afraid Yet his mind is attached; yet his mind is sexual" Sex can have a very reverse aspect also You can be attracted in two ways positively or negatively Negative attraction may not look as attraction, but IT IS attraction

The same happened to Buddha. Buddha is staying under a tree in a forest Some young men have come for a picnic to enjoy themselves. They have brought a prostitute with them They are eating and they are drinking, and they become so intoxicated that the prostitute escapes They are intoxicated so much that the prostitute escaped When they became conscious that the prostitute had escaped, they followed her.

There was only one path The prostitute must have passed where Buddha was sitting So they came and asked Buddha, the *bhikkhu* (monk) "Have you seen a naked beautiful girl passing from here? This is the only path." Buddha opened his eyes, and said, "It is difficult to say whether it was a woman or not. It is difficult to say whether she was beautiful or not. It is difficult to say whether she was naked or clothed But someone has passed, to this much I can be a witness Someone has passed.

"I cannot say whether it was a woman or man, because I am not interested—not interested at all, not even negatively. Whether she was beautiful or ugly, I am not interested. Whether she was clothed or naked, I am not interested. For this much I can vouch · some one has passed

"And one thing more the night is so silent. Is it good, young men, to go after the one who has passed, to find that person. Or is it better to come and sit beside me and to find yourself? The night is very silent, so what do you think? Is it better to find yourself or to go in search of someone else?"

This is a very different mind—no negative, no positive attachment, as if the situation is meaningless. Meaning can exist even when you are antagonistic It exists more, rather Any maintanence for any state of mind, any effort to maintain it, shows that you are still fighting. It is not a Realization. It is still an effort to impose something. So **be silent, thoughtless, and then know what is.** Do not think about it and not preformulate anything about it Do not be concerned with philosophies and metaphysical theories, do not be concerned with ideas Only then is the Reality revealed

If you are concerned with ideas, then you will project something on to the Reality and the Reality will just serve as a screen And **this is the danger** : you can come to know anything you want; **you can project anything you want.**

Mind has two capacities · one is that it can project anything, and another is that it can be totally vacant. These are the two possibilities If the mind is used as a positive projection, then you can realize anything you like, but it is not a Realization You are living in a dream

Vacate the mind, and face reality with a vacant mind, with no thought. Then you know WHAT IS.



Fifteenth Discourse

Bombay, India. June 3, 1972

WITNESSING : THE BASE OF ALL TECHNIQUES

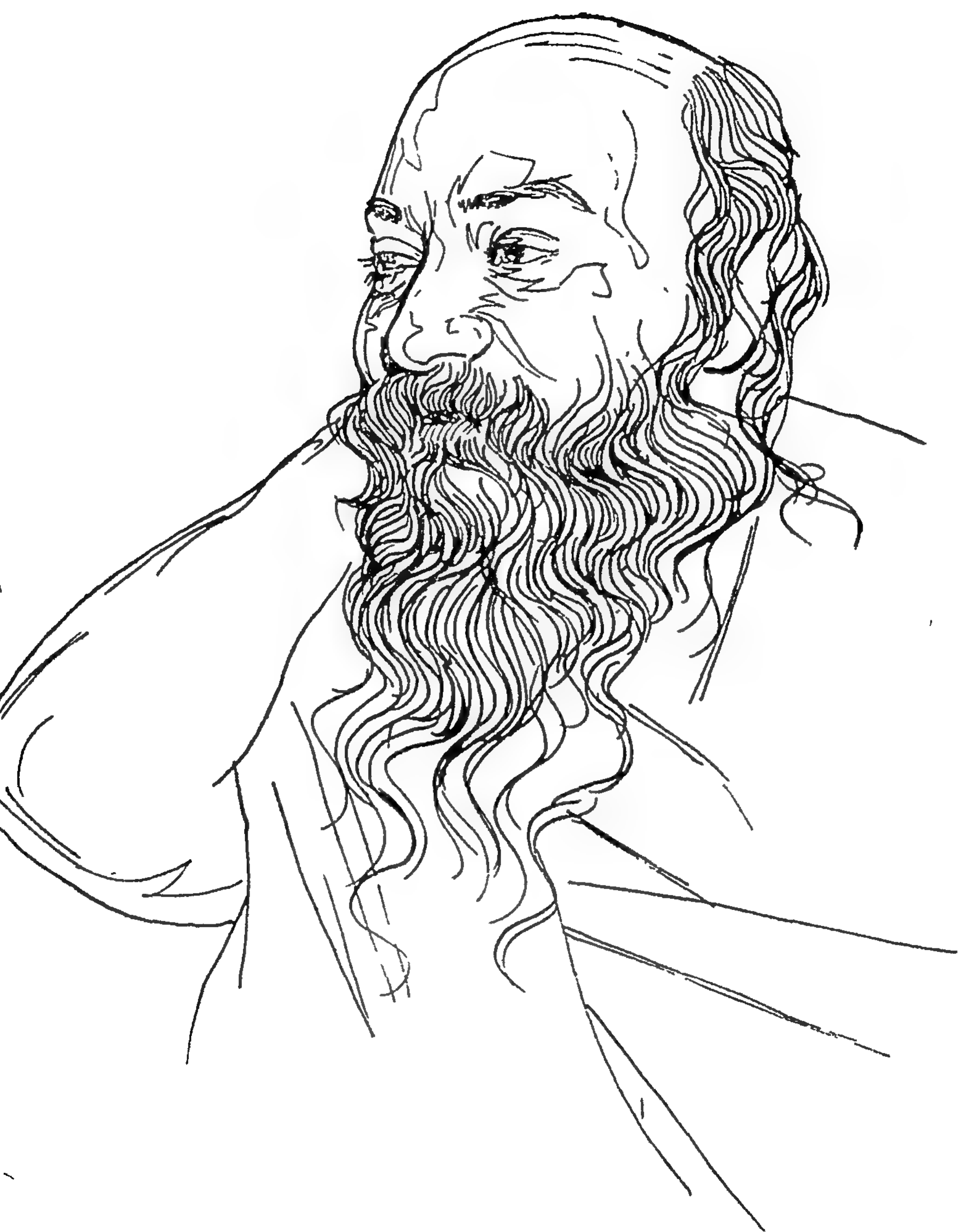
Eighth Sutra, Sankrit Text

दृक् स्वरुप अवस्थानं अक्षताः ।

Drink swaroop awasthanam Akshataha.

English Translation :

"To be established in one's own witnessing nature is *'Akshat'*. the unpolished and unbroken rice used for the worship."



CHAPTER 15

Witnessing is the technique for centering. We discussed centering.

A man can live in two ways He can live from his periphery or he can live from his center. But the periphery belongs to the ego, and the center belongs to the Being If you live from the ego, you are always related with the other, the periphery is related with the other. Whatsoever you do is not an action: it is always a reaction You do it in response to something done to you From the periphery there is no action Everything is a reaction Nothing comes from your center In a way, you are just a slave of the circumstances You are not doing anything. Rather, you are being forced to do. From the center, the situation changes diametrically. **From the center you begin to act. For the first time you begin to exist** not as a "relata", but **in your own right.**

Buddha is passing a village. Some people are very angry — very much against his teachings They abuse him, they insult him The Buddha listens silently and says, "If you are finished, then allow me to move. I am to reach to the other village, and they will be waiting for me If something is still remaining in your mind, then when I am passing back from this route you can finish it"

They said, "We have abused you, insulted you. Are you not going to answer?" Buddha says, "I never react now. What you do is up to you. I never react now. You cannot force me to do something. You can abuse me, that is up to you. I am not a slave. I have become a free man. I act from my center, not from my periphery. And your abuse can touch only the periphery, not my center. My center remains untouch."

You are so much touched — not because your center is so much touched, but only because you have no center. You are just the periphery, identified with the periphery. The periphery is bound to be touched by everything — everything that happens. It is just your boundary, so whatsoever happens is bound to touch it. And you do not have any center.

The moment you have a center, then you have a distance from yourself, you have a distance from your periphery. Someone can abuse the periphery, but not you. You can remain aloof — detached. There is a distance between you and yourself, between you as your pheriphery and you as the center. There is a distance, and that distance cannot be broken by anyone else, because no one can penetrate to the center. The outside world can touch you only as the periphery. So Buddha says, "Now I am centered. Ten years before it would have been different. If you had abused me, then I would have reacted. But now I only act."

Understand clearly the distinction between action and reaction. You love someone because someone loves you. Buddha also loves you — not because you love him, that is irrelevant. Whether you love him or hate him is irrelevant. He loves you because it is an act, not a reaction. The act comes from you, and the reaction is forced upon you.

Centering means now you have begun to act. Another point to be remembered: **when you act, the act is always total. When you react, it can never the total.** It is always partial, fragmentary, because when I act from my periphery — that is when I "REACT" — it can never be total, because "I" am not involved in it, really. Only my periphery is involved. It cannot be total. So if you love from your

periphery, your love can never be total; it is always partial. And that means much, because if love is partial then the remaining space will be filled by hate. If your kindness is partial, the remaining space will be filled by cruelty. If your goodness is partial, than who will fill your remaining space? If your God is partial, then you will need a devil to fill the remaining space.

That means a partial act is bound to be contradictory — in conflict with itself. Modern psychology says you both love and you hate simultaneuously. Your mind is contradictory. To the same object you are related with love and with hate And if love and hate are both there, than there is going to be a confusion — and a poisonous confusion Your kindness is mixed with cruelty and your charity is theft and your prayer becomes a violence And even if you try to be a saint, on the periphery your sainthood is bound to be tainted with sin. On the periphery, everything is going to be self-contradictory

Only when you act from the center is your act total And when the act is total, it has a beauty of its own When the act is total, it is moment to moment When the act is total, you do not carry the memory You need not! When the act is partial, it is a suspended thing. You eat something: if the eating is partial, then when the actual eating is finished you will continue eating in the mind It will remain suspended. Only a total thing can have an end and can have a beginning A partial thing is just a continuous series with no beginning and with no end You are in your home, and you have carried your shop and market with you. You are in your shop, and you have carried your house and household affairs You are never, you can never be, at any single moment, totally in it

Much is being carried continuously This is the heaviness — the tense heaviness on the mind — on the heart A total act has a beginning and an end It is atomic, it is not a series. It is there and then it is not there. You are completely free from it to move to the unknown Otherwise one goes on engrossed, the mind becomes just a groove. You go on moving in the same circular way, in a vicious circle You go on continuously in it

Because the past is never finished, it comes into the present. It goes on and penetrates into the future So, really, a partial mind, a peripheral mind, carries its past, and the past is a big thing. Even if you do not consider past lives, even then, the past is a big thing For example, a fifty-year experience: it was beautiful and ugly, but unfinished — everything unfinished; so you go on carrying a fifty-year long past which is dead.

This dead past will fall upon a single moment of the present. It is bound to kill it So you cannot live; it is impossible **With this past on you, upon you, you cannot live!** Every single moment is so fresh and so delicate, but this whole dead weight will kill it. It IS killing Your past goes on killing your present. And when it is dead, it becomes a past. When it is alive, it is not part of you. When it becomes dead, when it is killed by your dead past, then it becomes your past. Then it is part of you this is the situation

The moment you begin to act from the center, every act is total — atomic It is there and then it is not there. You are completely free from it. Then you can move without a burden — unburdened And only then can you live in the new moment that is always there, coming to it fresh

But you can come to it fresh only when there is no past to be carried And you will have to carry the past if it is unfinished The mind has a tendency to finish everything If it is unfinished, then it has to be carried

It something has remained unfinished during the day, then you will dream about it in the night because the mind has a tendency to finish everything. The moment it is finished, the mind is unburdened from it. Unless it is finished, the mind is bound to come to it again and again

And whatsoever you are doing — your love, your sex, your friendship, everything — is unfinished And you cannot make it total if you remain on the periphery. So how to be centered in oneself? How to attain this centering so that you are not on the periphery? **Witnessing is the technique!** This word "witnessing" is the most

significant word. There are hundreds of techniques to achieve centering, but **witnessing is bound to be a part — a basic part — in EVERY technique.** Whatsoever may be the technique, witnessing will be the essential part of it. **So it will be better to call it the technique of all techniques.** It is not simply a technique The process of witnessing is the essential part of ALL the techniques.

One can talk about witnessing as a pure technique also For example, J. Krishnamurti: he is talking about witnessing as a pure technique. But that talk is just like talking about the spirit without the body. You cannot feel it, you cannot see it. Everywhere the spirit is embodied; you can feel the spirit through the body. Of course, the spirit is NOT the body, but you can feel it through the body.

Every technique is just the body, and witnessing is the soul You can talk about witnessing independent of any body, any matter. Then it becomes abstract — totally abstract. So Krishnamurti has been talking continuously for half a century, but whatsoever he is saying is so pure and unembodied that one thinks that one is understanding, but the understanding remains just a concept.

In THIS world nothing exists as pure spirit Everything exists embodied. So witnessing is the spirit of all spiritual techniques and all the techniques are bodies — different bodies So first we must understand what witnessing is, and then we can understand witnessing through some bodies, some techniques.

We know thinking, and one has to start from thinking to know what witnessing means because one has to start from what one knows We know thinking Thinking means judgement You see something and you judge You see a flower and you say it is beautiful or not beautiful. You hear a song and you appreciate it or you do not appreciate it; you appreciate something or you condemn something

Thinking is judgment. The moment you think, you have begun to judge. Thinking is evaluation. You cannot think without evaluation. How can you think about a flower without evaluating it? The moment you start thinking about it, you will say beautiful or not beautiful. You will have to use some category because thinking is categorizing

The moment you have categorized a thing — labelled it, named it — you have thought about it

Thinking is impossible if you are not going to judge If you are not going to judge, then you can just remain aware, but you cannot think

A flower is here, and I say to you "See it. but do not think. Look at the flower, but do not think" So what will you do? **If thinking is not allowed,** what can you da ? **You can only witness, you can** only be aware You can only be conscious of the flower. You can face the fact The flower is here Now you can encounter it If thinking is not allowed, you cannot say, "It is beautiful" or "It is not beautiful", "I know about it" "It is strange and I have never seen it"

You cannot say anything Words cannot be used because every word has a value in it, every word is a judgement Language is burdened with judgements Language can never be impartial The moment you use a word, you have judged So you cannot use language, you cannot verbalize If I say, "This is a flower, look at it ! but do not think !" then verbalization is not allowed So what can you do? You can only be a witness So if you are there without thinking, just facing something it is witnessing Then witnessing means a passive awareness Remember — PASSIVE ! Thinking is active You are doing something Whatsoever you are seeing, you are doing something with it. You are not just passive, you are not like a mirror You are doing something And the moment you do something, you have changed the thing

I see a flower and I say, "It is beautiful !" But I have changed it Now I have imposed something on the flower Now, whatsoever the flower is to me, it is a flower plus my feeling of it being beautiful Now the flower is far away In between the flower and me is my sense of judgement, my evaluation of it being beautiful Now the flower is not the same to me The quality has changed "I" have come into it Now my judgement has penetrated into the fact Now it is more like a fiction and less like a fact

This feeling that the flower is beautiful doesn't belong to the flower, it belongs to me. I have entered the fact. Now the fact is not virgin. I have corrupted it Now my mind has become a part of it

Really, to say that my mind has become a part of it means that my PAST has become a part, because to say "This flower is beautiful" means I have judged it through my past knowledge How can you say that this flower is beautiful? With your experiences of the past, your conceptions of the past that something like this is beautiful, you have judged it according to your past

Mind MEANS your past. your memories The past has come upon the present. You have destroyed a virgin fact. Now it is distorted Now there is no flower. The flower as a reality in itself is no more there. It is corrupted by you, destroyed by you Your past has come in between; you have interpreted This is thinking Thinking means bringing the past to the present fact That is why thinking can never lead you to the Truth, because Truth is virgin and has to be faced in its total virginity. The moment you have brought in your past you are destroying it. Then it is an interpretation, not a realization of the fact. You have disrupted it. The purity is lost

Thinking means bringing you past to the present. **Witnessing means no past — just the present;** no bringing in of the past Witnessing is passive You are not doing anything. YOU ARE! Simply, you are there 'You' are only present **The flower is present; you are present then there is a relationship is that of witnessing.** When the flower is present and your whole past is present, not you, then it is a relationship is of thinking Start from thinking What is thinking? Is it the bringing of the mind into the present? You have missed the present then You have missed it totally! The moment the past penetrates into the present, you have missed it.

When you say "This flower is beautiful." really, it has become the past When you say, "This flower is beautiful," it is a past experience You have known; you have judged. When the flower is there and you are there, even to say that this flower is beautiful is not possible. You cannot assert any judgement in the present Any judgement, any assertion, belongs to the past If I say, "I love you". it

has become a thing that is past. If I say, "This flower is beautiful," I have felt, I have judged; it has become the past.

Witnessing is always present, never the past. Thinking is always the past. Thinking is dead, witnessing is alive. so the next distinction : first, thinking is active — doing something, and witnessing is passive — not doing anything, just being. Thinking is always the past — the dead which has gone away, which is no more; witnessing is always the present which is. So if go on thinking, you can never know what witnessing is

STOP any thinking, and it becomes a start in witnessing Cessation of thinking is witnessing. So what to do? Thinking is a long habit with us It has become just a robot, mechanical thing. It is not that you think, it is not your decision now. It is a mechanical habit. You cannot do anything else. The moment a flower is there, the thinking has started We have no non-verbal experiences; only small children have. Non-verbal experience is REALLY experience. Verbalization is escaping from the experience.

When I say, "The flower is beautiful." the flower has vanished from me Now it is my mind, not the flower with which i am concerned Now it is the image of flower in my mind not the flower itself. Now the flower itself is a picture in the mind, a thought in the mind, and now I can compare with my past experiences and judge. But the flower is no more there When you verbalize, you are closed to experience.

When you are non-verbally aware, you are open — vulnerable. **Witnessing means a constant opening to experience** — no closing. What to do? This mechanical habit of so-called thinking has to be broken somewhere So whatsoever you are doing, try to do it non-verbally. It is difficult, arduous, and in the beginning it seems absolutely impossible But it is not, it is not impossible It is difficult. You are walking on the street, walk non-verbally; just walk. Even if just for a few seconds You will have a glimpse of a different world — a non-verbal world, the real world, not the world of the mind man has created in himself You are eating· eat non-verbally.

Someone asked Bokuju (Bokuju was a great Zen master), "What is your *sadhana* "(spiritual practice)?" Bokuju said, "My *sadhana* is very simple: when I am hungry I eat, when I am sleepy I sleep, and this is all." The man was just bewildered. He said, "What are you saying! I also eat and I also sleep, and everyone is doing the same. So what is that do you call *sadhana*?" Bokuju said, "When you are eating, you are doing many things You are not only eating. And when you are sleeping, you are doing everything else except sleeping But when I eat, I simply eat When I sleep, I simply sleep Every act is total"

Every act becomes total if you are non-verbal. So try to eat without any verbalization in the mind — without any thinking in the mind. Just eat, and then eating becomes meditation because if you are non-verbal. you will become a witness. If you are verbal, you will become a thinker **If you are non-verbal,** you cannot do anything, you cannot help it **You will be a witness automatically.** So try to do everything non-verbally: walk, eat, take a bath or just sit silently. Then just sit; then be "a sitting". Do not think Then even just sitting can become meditation, just walking can become meditation.

Someone else was asking Bokuju, "Give me some technique of meditation." Bokuju said, "I can give you a technique, but you will not be able to meditate because you can practice a technique with a verbalizing mind" Your fingers can move on a rosary, and you can go on thinking. If your fingers just move on the rosary with no thinking, it becomes a meditation. Then. really, no technique is needed The whole life is a technique. So Bokuju said, "It will be better if you will be with me and watch me Do not ask for a method Just watch me, and you will come to know"

The poor fellow watched for seven days He began to be more confused After seven days, he said, "When I came, I was less confused Now I am more confused. I have watched you for seven days continuously What is there to watch?" Bokuju said, "Then you have not watched. When I walk. have you seen? I simply walk When you bring tea for me in the morning, have you watched? I simply take the tea and drink it I am just drinking There is no

Bokuju; just drinking NO Bokuju! Just drinking of the tea. Have you watched? If you have watched, Then you must have felt Bokuju is no more"

This is a very subtle point, because if the thinker is there then there is ego Then you are a Bokuju or somebody else. But if only action is there with no verbalization and with no thinking, there is no ego So Bokuju says, "Have you really watched? There was no Bokuju — just drinking of the tea, walking in the garden, digging a hole in the earth"

Buddha, because of this, has said, "There is no soul" Because you have not watched, you go on continuously thinking that you have a soul YOU are not If you are a witness, then YOU are not. The "I" forms itself through thoughts. So one think more, accumulated thoughts, piled-up memories, create the feeling of ego — that you are

Try this experiment· cut your whole past away from you No memory! You do not know who are your parents, you do not know to whom you belong — to which country, to which religion, to which race you belong You do not know whether you were educated or not. Just cut the whole past Then remember who you are. You CANNOT remember You are, obviously You are, but who are you? In this moment, you cannot feel an "I" The ego is just accumulated past The ego is your thoughts — condensed, crystallized

So Bokuju says, "If you have watched me, 'I' was not There was drinking of the tea, but no drinker Walking was there in the garden, but no walker Action was there, but no actor."

In witnessing, there is no sense of I, in thinking there is. So if so-called thinkers are so deeply rooted in their egos, it is not just a coincidence Artists, thinkers, philosophers, literary persons, if they are so much egoistic, it is not just a coincidence. The more you have thought, the greater is your ego In witnessing, there is no ego But this comes only when you can transcend language. Language is the barrier. Language is needed to communicate with others; it is not needed to communicate with oneself It is a useful instrument —

rather, the most useful instrument. Man could create a society a world, only because of language But because of language, man has forgotten himself.

Language is our world If for a single moment man forgets his language, then what remains? Culture? Society? Hinduism? Christianity? Communism? What remains? Nothing remains. If only language is taken out of existence, the whole humanity with its culture, civilization, science, religion, philosophy, disappears

Language is a communication with others It is the only communication It is useful, but it is dangerous And whenever some instrument is useful, it is in the same proportion dangerous also The danger is this: that the more mind moves into language, the farther away it goes from the center So one needs a subtle balance and a subtle mastery to be capable of moving into language and also, to be capable of leaving language, of going out of language, of moving out of language.

Witnessing means moving out of language, verbalization, mind. Witnessing means **a state of no-mind, no-thinking.** So try it It is a long effort, and nothing is predictable But try, and the effort will give you some moments when suddenly language will disappear And then a new dimension opens You become aware of a different world. The world of simultaneity, the world of here and now, the world of no-mind, the world of reality.

Language must evaporate So try to do ordinary acts such as bodily movements without language Buddha used this technique to watch the breath He would say to his *bhikhus* (monks) "Go on watching your breath Do not do anything; just watch the breath coming in and going out — the breath coming in, the breath going out" It is not to be said like this, it is to be felt The breath is coming in without words. Feel the breath coming in, move with the breath, let your consciousness go deep with the breath Then let it move out. Go on moving with your breath Be alert.

Buddha is reported to have said, "Do not miss even a single breath If a single breath is missed physiologically, you will be dead.

And if a single breath is missed in awareness, you will be missing the center, you will be dead inside." So Buddha said, "Breath is essential for the life of the body, and awareness of the breath is essential for the life of the inner center."

Breathe, be aware, and if you are trying to be aware of your breathing, you cannot think: because the mind cannot do two things — thinking and witnessing — simultaneously. The very phenomenon of witnessing is absolutely diametrically opposite to thinking, so you cannot do both. Just as you cannot be both alive and dead, as you cannot be both asleep and awake, you cannot be both thinking and witnessing. Witness anything, and thinking will stop Thinking comes in, and witnessing disappears Witnessing is a passive awareness with no action inside. Awareness itself is not an action.

One day Mulla Nasrudin was very much worried, in deep brooding Anyone can look at his face and feel that he was lost somewhere in thoughts, very tense, in anguish His wife became alarmed. She asked, "What you are doing, Nasrudin? What are you thinking? What is the problem? Why are you so worried?" The Mulla opened his eyes and said, "This is the ultimate problem I am thinking about how one can know when one is dead. How does one know that he is dead? If I am to die, how will be recognize that I am dead — because I have not known death Recognition means you have known something before

"I see you and recognize that you are 'A' 'B' or 'C' because I have known you But I have not known death," said Mulla "And when it comes, how am I to recognize it? That is the problem. and I am very much worried. When I am dead I cannot ask anyone else so that door is also closed. I cannot refer to some scripture. No teacher can be of any help."

The wife laughed and said, "You are unnecessarily worrying When death comes, one knows immediately. When death comes, you will know because you will become cold — ice-cold." Mulla was relieved. A certain sign, the key, was in his hand.

After two or three months, he was cutting wood in the forest. It was a winter morning, and everything was cold. Suddenly he remembered, and he felt his hands and they were cold. He said, "Okay! Now death is coming, and I am so far from my house. I cannot even inform anyone. Now what am I to do? I forgot to ask my wife. She told me how one will feel, but what is one to do when death comes? Now no one is here, and everything is going just cold."

Then he remembered. He had seen many persons dead, so he thought, "It is good to lie down." That is all he has seen dead persons do, so he lies down. Of course, he feels more cold, he becomes more cold. His donkey is just resting by his side under the tree. Two wolves, thinking that Mulla is dead, attack his donkey. Mulla opens his eyes and sees, and he thinks, "Dead men cannot do anything. Had I been alive, wolves, you couldn't have taken such liberties with my donkey. But now I cannot do anything. Dead men are never reported to have done anything. I can only witness."

If you become dead to your past, totally dead, then you can only witness. What else can you do? Witnessing means becoming dead to your past, your memory, thought, everything. There in the present moment, what can you do? You can only witness. No judgement is possible, judgement is possible only against past experiences. No evaluation is possible, evaluation is possible only against past evaluations. No thinking is possible, thinking is possible only if the past is there brought into the present. So what can you do? You can witness.

In the old Sanskrit literature, the teacher is defined as death — *Acharya Mrityuh*. The teacher is defined as death! In the Katha Upanishad, Nachiketa is sent to Yama, the god of death, to be taught. And when Yama, the death god, offers many, many allurements to Nachiketa ("Take this, take the kingdom, take so much wealth, take so many horses, so many elephants, this and this"), a long list of things, Nachiketa says, "I have come to learn what death is, because unless I know what death is I cannot know what life is."

So a teacher was known in the old days as a person who can become a death to the disciple — who can give death, who can help you to die so that you can be reborn.

Nichodemus asked Jesus, "How can I attain to the Kingdom of God?" Jesus said, "Unless you die first, nothing can be attained. Uuless you are reborn, nothing can be attained." And this being reborn is not an event It is a continuous process. One has to be reborn every moment It is not that you are reborn once tand then it is okay and finished with Life is birth continuous. and death is also You have to die once because you have not lived at all If you have lived then you will have to die every moment — to die every moment to the past whatsoever it has been— a heaven or hell Whatsoever it was, die to it and be fresh and young and reborn in to the moment Witness now! You can only witness now if you are fresh.

This sutra says, "To be established in one's own witnessing nature is the *Akshat* — the unpolished and unbroken rice used for the wor- This Unpanishad is giving a deeper meaning to every symbol of worship" This Unpanishad is giving a deeper meaning to every symbol "*Akshat*"? The word is very meaningful But translated into English it becomes just an ordinary thing. *Akshat* means "that which has not been penetrated". *Akshat* means "virgin". We say *Akshat Kanya* (virgin) *Akshat* means virgin — unpenetrated. And the unpolished rice is used just as a symbol. It means virgin, fresh, raw. The word *Akshat* means "unpenetrated"

What is *Akshat* in you, which has not ever been penetrated? That is your witnessing nature Everything has been corrupted Only one thing in you remains uncorrupted. Your body is corrupted, your mind is corrupted, your thinking, your emotions, everything, is corrupted Everything has been influenced, impressed, by the outside Only one thing remains in you totally uncorrupted, untouched — *Akshat*, and that is your witnessing nature The world cannot touch it. Your thoughts can be influenced, manipulated But not your witnessing consciousness

Your thought can be changed, can be converted. You are being converted every moment Every influence is a converting influence,

because either for or against, you react. And even if you react against a particular influence, you have been converted, you have been manipulated. **Every moment you are being manipulated by outside situations, impressions, influences.** But one thing remains untouched, and that is your witnessing nature

The sutra says, "It is your nature; it is you. It is not something taught, it is not something constructed, it is not something given It is you. When we say nature, it means it is you You and it cannot be separated. So the last thing: witnessing nature, witnessing consciousness, is not something which has to be achieved. You have it already, otherwise it cannot be said to be your nature

A child is born. If no language is taught, then the child will not be able to know any language. It is not nature, it is nurture If the child is taught nothing, he will know nothing If he is taught Hinduism, he will be Hindu, if he is taught communism, he will be a communist Whatsoever he is taught he will be; it is not his nature So no one is born as a Hindu, no one is born as a Mohammedan These are not natures, these are conditionings. You are forced to be conditioned into a particular pattern. So Hinduism is a habit, not nature Mohammedanism is again a habit, not nature By habit, I mean something taught, something learned. You are not born with it.

Witnessing is not like that. You are born with it Of course it is hidden In the deepest depths of your being is the seed Everything is taught except the witnessing nature. Knowledge is taught, but not knowing A child is born with knowing, not with knowledge He has the capacity to know. That is why you can teach him But that capacity belongs to him You will go on conditioning Many things will be taught, and he will learn many things — languages religions, ideologies; he will be burdened. And the more burdened, the more experienced, then the more he will have a mind. And the society will value it, respect it.

Mind is respected in the society because it is a social product So whenever there is a brilliant mind, that means one who is efficient in accumulating. Society appreciates, respects it This mind created by society will be there, and this mind will go on growing And you

can die with this mind, burdened with this mind, without knowing the inner nature that you were born with.

Witnessing, the effort toward it, means breaking this mind, creating a crack in this mind, to have a peep — a probe, into nature — into YOUR nature. You are born as an unknown witnessing energy. Then the society encrusts you, clothes you all round. That clothing is your mind. And if you are identified with this clothing, then you will never be able to know that which you are, that which you have always have been. And one can die without knowing oneself. That capacity is there But in a way it has a beauty of its own also

One has to throw the society from inside; one has to be free from society. And when I say one has to be free from society, I do not mean to be free from the outside society. You cannot be Wherever you move, the outside society will be there. Even if you move to a forest, the trees and the animals will become your society. And when a monk or a hermit moves to a forest and begins to live with animals, you say, "What beauty!" But he is again creating a society. When a hermit lives in the forest and begins to talk with trees, you say, "What is a religious man!" But, really, he is again creating a society

You cannot live without society as far as your outside world is concerned. You exist in society. But you can throw the society from inside; you can be free from society inside And those who try to free themselves from the society which exists outside are just in a futile effort They are in a futile effort! They cannot succeed. And they are deceiving themselves, because the real problem is not to get away from the society which exists outside The real problem is how not to be burdened inwardly by the society

If there are no thoughts, if there are no memories, if these are no past burdens of experience, you are freed from society from within. You become virgin, pure, innocent You are reborn And then you know what is your nature, what is your "Tao", what is your "dhrama" Dharma is translated again and again as "religion"; it is not It is not religion! "Dharma" means "nature", "dharma" means that which you are already — your essence.

Two words will be useful to understand: Gurdjieff uses two words — "essence" and "personality". Essence is your nature and personality is the construct — the social structure given to you We are all personalities — unaware — completely unaware of the essense. This sutra is saying that witnessing nature means essence — the essential you So witnessing is not something which you achieve, it is not something like an attainment. Rather, it is a discovery — an uncovering Something is there which you have forgotten, and you uncover it. So Gurdjieff never uses the word "witnessing". Rather, he uses "remembering".

Kabir, Nanak, they also use "remembering"—*Surati*. *Surati* means remembering *Surati* is *Smriti* — a remembering Nanak could be Gurdjieff They both use the word "remembering" only because, really, the being is not a new thing to be achieved, it is already there You have only to remember it; you have only to become aware of something which is already present. But you cannot be aware of it if you are crowded by thoughts — if you are lost in the crowd of thoughts.

They sky is there, but when there will be clouds, dark clouds all over, you cannot see the sky. Clouds are just **incidental.** They are now, they were not before and they may not be again. They come and go, and the sky remains always And the sky is "*Akshat*" no cloud can corrupt it The sky remains virgin, pure, innocent No cloud can corrupt it. The sky remains virgin, pure, innocent No cloud can corrupt it Clouds come and go, but the sky is that which is always — *unperturbed, untouched, just an inner space.* An INNER sky is there That is called your nature.

Societies will come and go You will take briths and you will die and many lives will come and go and many, many clouds will pass through *you.* **But the inner sky — "Akshat" remains uncorrupted, virgin.** But you can become identified with clouds You can begine to feel that "I am the clouds".

Everyone is identified with his own thoughts which are nothing more than clouds. You say, "my thought" And if someone attacks your thought, you never feel your thought is being attacked You are being attacked. The sky is fighting — fighting for clouds because some cloud has been attacked The sky feels, "I am attacked!"

The sky was there when there was no cloud, the sky will be there when there will be no cloud. A cloud is nothing to the sky. And when clouds are no more, nothing is lost. The sky remains itself totally This is the nature — the inner sky, the inner space. One uncovers it, discovers it, through witnessing. Witnessing is the basic, essential thing It can be used in many, many techniques.

In Chinese Taoist tradition, they have a method know as "Tai-Chi" It is a method of centering, a method of witnessing They say do whatsoever is necessary, but remain conscious of the center at the navel. If walking, be conscious of the center at the navel. If eating be conscious of the center at the navel If fighting, be conscious of the center at the navel Do whatsoever you are doing, but remain conscious of one thing that you are centered at the navel Again, if you are conscious of the navel, you cannot think The moment you begin to think you will not be conscious of the navel.

This is a body technique Buddha uses breathing, Taoists use "*hara*" They call the center at the navel "*hara*" That is why Japanese suicide is known as "*hara-kiri*". It means committing suicide and remaining centered at the *hara* So it is not suicide, that is, it is not suicide, that is, it is not JUST suicide They call it *hara-kiri* only if a person commits suicide while continuously aware of the center at the *hara* Then it is not suicide at all He is doing it so consciously.

You cannot commit suicide so consciously With you, suicide is committed only when you are so much disturbed that you become absolutely unconscious Whether you use *hara* or you use breathing, you must be conscious J Krishnamurti says, "Remain conscious of your thought process Whether it is the process of breathing or awareness of the *hara* or the thought process, it makes no difference. The basic thing remains the same.

Remain conscious of your thought process A thought arises: know that it has arisen. A thought is there: know that the thought is there When the thought moves and goes out of existence then know witness that it has disappeared Whenever a thought goes and another thought comes, there is a gap in between. Be conscious of of the gap Remain conscious of the thought process. of a thought moving, on of a gap or again of a thought. Be conscious

Use thought as an object for your witnessing; it makes no difference. You can use breathing, you can use thought, you can use hara, you can use anything There are many methods, and each country has developed its own. And sometimes there is very much conflict about methods But **if you go deep, one thing is essential and that is witnessing** — whatsoever may be the method The difference is only of the body

And Krishnamurti says, "I have no method "but he has This witnessing of the thought process is as much a method as the witnessing of breathing. You can witness breathing, you can witness thought process. If someone is using a rosary, he can witness that Then there is no difference between witnessing, the movement of the rosary or breathing or thought process

Sufis use dancing — dervish dancing They use dancing as the method You might have heard the name "whirling dervishes". They move on their heels just like children move sometimes If you move like that, you will get dizzy. They just move on the heels whirling, and they say, "Go on whirling Know that the body is whirling, and remain conscious." Inside, remain aware. Do not become identified with the whirling body. The body is whirling. Do not become identified; remain conscious Then witnessing will happen

And I think the Sufi method is more subtle than any, because to witness thought process is difficult. It is very subtle To witness breathing is again difficult because breathing is a non-voluntary process. But you are doing whirling voluntarily. Dancing, whirling, round and round and round the mind gets dizzy. If you remain aware, suddenly you find a center Then the body becomes a wheel, and you become the hub And the body goes on whirling, and the center stands alone, untouched — *"Akshat"* — uncorrupted. So there are hundreds and hundreds of methods, but the soul, the significant, the essential. the foundational in them — in all of them. is witnessing

This sutra says unless you go to worship with a witnessing nature inside, your going is futile. Unpolished, raw rice" will not do That can be purchased; that is only a symbol — a symbolic thing. Unless you bring something unpolished, untouched by society, uncreated. from

your own nature, your worship is just stupid; it is foolish. And you can go on worshipping, and you can go on using symbols without knowing what they mean Remember this word "*Akshat*" — uncorrupted, fresh, virgin. What is virgin IN YOU? Find out, and bring it to the Divine feet. Only THAT *virginity can be used, only that* virginity, that freshness, that constant youngness, can be used for worship

This witnessing you can understand intellectually. It is not difficult But that is the difficulty. If you understand it intellectually and think that the work is done, that is the difficulty You can understand it. Then again it becomes a theory in the mind. Then again it becomes a thought *in the mind.* Then again you have made it a part of the accumulation Then you can discuss it, you can philosophize about it, but it is still a part of the mind It is not virgin

If I say something about witnessing, it goes into your mind, becomes part of your mind It is not from you, it has come from the outside If you read this Upanishad and then you are impressed, convinced, and also say inside, "This is right, this is the thing." it becomes a theory And it is not from you it has come from outside

It is not *Akshat*, it is not virgin No theory or thought can be virgin Every thought is borrowed Thought can never be original — never! The very nature of it is borrowed No one's thought is original It cannot be because language is not original, concepts are not original. You learn them *Akshat* means "the original" — that which you have not learned, the discovery within yourself of something which belongs to you, which is unique to you, individual to you, which has not been given to you

So intellectual understanding won't do Practise! Only then, someday, something will explode in you and you will become aware of a different realm of purity, innocence, bliss.

Enough for today



Sixteenth Discourse

Questions and Answers

Bombay, India, June 4, 1972

1 Is witnessing a mental act, and can it be partial or total?

2 When should one be detached and witness, and when should one become something (such as love, anger) totally?

CHAPTER 16

Questioner :

Bhagwan, last night you said that the mind cannot do two things together, that is, thinking and witnessing. It seems then that witnessing is a mental faculty and an act of the mind. Is it so? Please explain.

Is there anything like partial witnessing and total witnessing?

Bhagwan Shree Rajneesh :

Witnessing is not a mental activity; thinking is a mental activity. Rather, it will be better to say that thinking is mind. When the mind is not, when the mind is absent, when the mind has disappeared, only then do you have witnessing It is something BEHIND the mind

Zen Buddhism uses mind in two ways: the ordinary mind means the thinking mind; then Mind with a capital "M" means the Mind behind the thinking **Consciousness is behind the mind** ; consciousness comes through the mind. If the mind is in a state of thinking, it becomes apaque, non-transparent, just like a clouded sky. Then you cannot see the sky.

When the clouds are not, you can see the sky. When thinking is not there, then you can feel the witnessing It is the pure sky behind. So when I said you cannot do two things, I meant **either you can think or you can witness.** If you are thinking, then you lose witnessing Then the mind becomes a cloud on your consciousness. If you are witnessing, you cannot think simultaneously. Then the mind is not there Thinking is an acquired process; witnessing is your nature. So when I say you canont do both or mind cannot do both, I do not mean that mind is the faculty to witness Mind is the faculty to think; mind is for "minding"

Really, many problems are created just by language **There is nothing like mind. There is only a process, not a thing.** It is better to call it minding than mind. It is a process of continuous thought, one thought being followed by another. Only in the gaps, only in the interval between two thoughts, can you have something of the witnessing nature But thoughts are so speedy that you cannot even feel the gap If you begin to witness your thoughts, if you begin to witness, then the thought process will be slowed down, and then you begin to feel gaps· one thought passes, another has not come yet, and there is an interval In that interval you have witnessing And thoughts cannot exist without gaps; otherwise they will begin to overlap each other. They cannot exist! They are just like my fingers which are there with gaps in between

If you thought process is slowed down (and any method of meditation is nothing but a slowing down of the thought process), if the thought process is slowed down, you begin to feel the gaps. Through these gaps is the witnessing Thought is mind · **a thoughtless consciousness is witnessing.** Thought is acquired from the outside: witnessing is inside Consciousness is born within you, thought is acquired, cultivated So you can have a Hindu thought, you can have a Mohammedan thought, you can have a Christian thought, but you cannot have a Christian soul, you cannot have a Hindu soul. Soul is just soul, consciousness is consciousness

Minds have types You have a particular mind That particular mind is you upbringing, conditioning, education, culture **Mind means whatsoever has been put into you from the outside, and witnessing**

means whatsoever has NOT been put from outside but that is **your inside** — intrinsically naturally **It is your nature.** Mind is a by-product, a habit; witnessing, consciousness, awareness, whatsoever you call it, is nature. But you can acquire so many habits, and the nature can go just underneath You can forget it completely So, really, religion is a fight FOR nature against habits. It is to uncover that which is natural — the original, the real you

So remember the first thing: witnessing and thinking are different states. Thinking belongs to your mind, witnessing belongs to your nature. And you cannot do both simultaneously Mind must cease for your consciousness to be; thought must cease for your real nature to be. So a thinker is one thing, and an Enlightened person is totally different.

A Buddha is not a thinker. Hegel or Kant are thinkers They use their minds to reach particular conclusions Buddha is not using his mind to reach any conclusion **Buddha** is not using his mind at all He **is really a no-mind.** He has stopped using mind. He is using himself, not the mind to reach any conclusion So with the mind you can reach conclusions, but all conclusions will be hypothetical, theoretical, because one thought can beget another thought But thought cannot beget reality, thought cannot beget Truth.

Through witnessing, you reach reality — not conclusions, not theories, but direct, immediate facts For example, I am saying something to you. You can think about it; then you have missed the point You can think about what witnessing is, what mind is, you can think about it. This is one way, this is the mind's way. But you can experiment with it and not think And by experiment is meant you have to know how to stop the mind and feel the witnessing Then again you reach to something Then it is not a conclusion; it is not something from the thought process. Then you Realize something.

Someone was asking Aurobindo, "Do you believe in God?" Aurobindo said, "No, I do not believe in God at all." The questioner was perplexed because he had come a long way just because he thought Aurobindo is capable of showing him the path toward God And now Aurobindo says, "I do not believe" He could not

believe his ears, so he asked again. He said, "A am perplexed I came a long way to ask you how to achieve God And if you do not believe, then the problem, the question, does not arise"

Aurobindo said, "Who says that the question does not arise! **I do not believe because 'I know' that God IS.** But that is not my belief; that is not a conclusion reached by a thought. It is not my belief 'I know!' That is my knowing."

Mind can, at the most, believe It can never know It can believe that either there is a God or there is no God. But both are beliefs. Atheists and thesists are all believers Their belief is negative or positive One believes there is God, the other believes there is no God. These both are beliefs Both have reached to their conclusions through "minding", through thinking They are thoughts. They have tried to probe logically, and then they have come to certain conclusions

A Buddha is not a believer, HE KNOWS! And when I say he knows, I mean knowing is possible only in one way, and it is not through mind. It is through throwing mind completely. It is difficult to conceive if it because we have to conceive of it through the mind; that is the difficulty I have to talk to you through the medium of the mind, and you have to listten to me through the medium of the mind So when I say it is not he achieved through mind, your mind takes it, and it is inconceivable to the mind.

It can even create a theory about it You may begin to believe that Truth cannot be achieved through mind. If you begin to believe, than you are in mind again. You can say, "I am not convinced. I do not believe that there is anything beyond the mind" Then again you are within the mind

You can never go beyond the mind if you go on using it *You* **have to take a jump, and meditation means that jump.** That is why meditation is illogical — irrational And it cannot be made logical; it cannot be reduced to reason You have to experience it. If you experience, only than do you know

So try this : Do not think about it, but try try to be a witness to your own thoughts. Sit down relaxed, close your eyes, let your thoughts run just like on a screen. Pictures are running See them, look at them, make them your objects. One thought arises : look at it deeply Do not think about it; just look at it. If you begin to think about it. then you are not a witness. Then you have fallen in the track.

There is a horn outside : a thought arises Some can is passing or a dog barks or something happens : do not think about it; just look at the thought The thought has arisen — taken form Now it is before you Soon it will pass; another thought will replace it. Go on looking at this thought process. Even for a single moment, it you are capable of looking at this thought process without thinking about it, you will have gained something in witnessing and you will have known something about witnessing This is a test — a different test than thinking — totally different. But one has to experiment with it.

Religion and science are poles apart. but **in** one thing they are **similar** and their emphasis is the same **science depends on experiment religion also. Only philosophy** is non-experimental. Philosophy **depends just on thinking.** Religion and science both depend on experiments · science on objects and religion on your subjectivity — science on other things than you and religion directly experimenting with you.

It is difficult, because in science the experimentor is there, the experiment is there and the object to be experimented upon is there. There are three things : the object, the subject and the experiment In religion you are all the three simultaneously You are to experiment upon yourself You are the subject and you are the object and you are the lab.

Do not go on thinking. Begin, start somewhere, to experiment Then you will have a direct feeling of what is thinking and what is witnessing. Then you will come to know that you cannot do both simultaneously, just as you cannot run and sit simultaneously. If you run, then you cannot sit. Then you are not sitting. And if you are sitting, than you cannot run That sitting is not a function of the legs. Running is the function of the legs; sitting is not a function of legs. Rather, sitting is a non-functioning of the legs When the legs are

functioning, then you are not sitting. Sitting is a non-functioning of the legs, running is their function

The same is with the mind · thinking is the function of the mind; witnessing is a non-fuctioning of the mind When the mind is not functioning, you have witnessing. Then you have awareness That is why I said you cannot do both with your mind. You cannot both sit and run with your legs But then that doesn't mean that sitting is a function of your legs It is not a function at all, it is a non-functioning of your legs.

And, you ask, "Is there anything like partial witnessing and total witnessing?" No! There is nothing like partial witnessing and total witnessing **Witnessing IS total!** It may be for a single moment and then it may go, but when it is there it is total Can you sit partially or totally? What can we understand by sitting partially? Witnessing is a total thing. Really, in life, nothing is partial In life, only with mind is everything partial. Understand this with mind nothing is total, and nothing ever can be total. And when the mind is not there, everything is total, nothing can be partial So **mind is the faculty to bring partiality and fragmentariness in life.**

For example, see a child in anger The child is yet raw, uncultured. Look at his anger the anger is total, it is not partial Nothing is suppressed, it is a full flowering That is why children in anger are so beautiful Every totality has a beauty of its own

Then when YOU are in anger, your anger is NEVER total. Your mind has come in and the anger is going to be partial Something is bound to be suppressed, and that something suppressed will cause you to be partial Then your love also cannot be total It is going to be partial. Neither can you hate nor can you love. Whatsoever you do will be partial because the mind is functioning

A child can be angry this moment, and the second moment he can be in love And when he is in anger it is a total thing, and when he is in love it is again a total thing Every moment is total The mind is still undeveloped Again, a sage is just like a child. There are many, many differences, but the childhood comes again; he is total again.

But he cannot be in anger. The child was WITHOUT a mind as far as this life is concerned. The past lives and their many minds accumulated in the unconscious go on working. So a child appears total, but he cannot really be total. The mind of this life is still growing. But he has many, many minds hidden in the subconscious, in the unconscious, in the deeper realms of the mind.

A sage is totally without mind — without the mind of this life or of past lives. So he can only be total in anything He cannot be angry; he cannot be in hate. And the reason is, again, that no one be totally in anger. Anger is painful, and you cannot be totally in anything which gives pain to you. He cannot be in hate because now he cannot be in anything in which he cannot be total It is not a question of good and evil; it is not a moral question Really, for a sage, it is a question of being total. He cannot be otherwise.

Lao Tse says, "I have called that good in which you can be total and that bad in which you can never be total" **partiality is sin. If you look at it in this way, then mind becomes sin** because mind is the faculty of partiality.

Witnessing is total, but in our lives nothing is total — nothing! We are partial in everythin. That is why there is no bliss, no ecstasy· because only when you are total in something do you have a blissful moment, and never otherwise. Bliss means being total in something, and we are never total in anything. Only a part of us goes into something, and a part of us remains outside This creates a tension: one part is somewhere and another part is somewhere else. So whatsoever we do, even if we love, it is a tension, it is an anguish.

Psychologists say if you study someone in love, then love appears just like any disease. Even love is not a blissful thing. It is anguish — a heavy burden. And that is why one gets bored even with love — fed up, because when the mind is not in bliss it is in anguish. In whatsoever we are partial, we are bound to be tense — in anguish "Partial" means we are divided, and mind is bound to be partial. Why? Because mind is not one thing, mind means many things. Mind is a collection; it is not a unity

Your nature is a unity, your mind is a collection. It is not a unity at all. It has been collected by the way. So many persons have influenced your mind; so many influences have made it.

Nothing goes by which is not impressing itself upon your mind. Everything that passes you impresses itself upon you: your friends impress you and your enemies too; your attractions impress you and your repulsions also; what you like impresses you and what you do not like also impresses you You go on collecting in multi-dimensional ways So **mind is just a junkyard; it is not unitary. It is a "multi-verse",** not a universe, so it can never be total. How can it be total? It is a crowd with many, many contradictory, self-contradictory openings.

Old psychology believed in one mind, but new psychology says this is a false concept. Mind is a multiplicity; it is not one. You do not have one mind. It is only by a linguistic habit that we go on talking about one mind. We go on saying "My mind", but this is wrong — factually wrong It is better to say "My minds".

Mahavir came upon this fact 2,000 years before He is reported to have said **that "Man is not unipsychic; man is polypsychic — with many mind".** That is why you cannot be total with the mind Either the majority of your mind is with you or the minority. And decision of the mind is bound to be a parliamentary decision and nothing more At the most you can hope for a majority decision And then a second thing comes in: it is not a fixed crowd; it is a changing crowd. It is NOT a fixed crowd! Every moment something is being added and something is being lost, so every moment you have a new mind.

Buddha is passing through a city, and someone comes to him and says, "I want to serve humanity. Show me the path." Buddha closes his eyes and remains silent. The man feels bewildered He asks again: "I am saying that I want to serve humanity. Why you have become silent? Is there something wrong in my asking this?" Buddha opens his eyes and says, "You want to serve humanity, but where are you? First BE! YOU are not; YOU are a crowd. So this moment you want to serve humanity; the second moment you may want to murder humanity. First BE! You cannot do anything unless YOU ARE. So do not think of doing. First contemplate about your being."

This "being" can happen only through witnessing, never through thinking. Witnessing is total because your nature is one You are born as one, then you accumulate many minds Then you begin to feel these many minds as you. Then you are identifieed with them. This identification has to be broken.

Questioner :

Bhagwan, last night you spoke witnessing as a method; other times I have heard you speak about "becoming a thing TOTALLY", being totally involved in any given situation.

Usually I am at a loss as to which of these two to follows whether to stand back and witness in a detached way or to become something totally — for example, when there is anger or love or sadness.

Are these not two opposite paths? Are they both for different kinds of situations or for different types of people?

Bhagwan :

There are two basic paths — only two. One is of surrendering and another is of willing · **the path of surrender and the path of will.** They are diametrically opposite as far as going through them is concerned But **they reach to the same goal ;** they reach to the same Realization. So we have to understand a little more in detail.

The path of will starts with your witnessing Self It is not concerned with your ego directly — only indirectly. To start witnessing, to be aware of your acts, is directly concerned with awakening your inner Self If the inner Self is awakened, the ego disappears as a consequence. You are not to do anything with the ego directly They cannot both exist simultaneously. If your Self is awakened. the ego will disappear The path of will tries to awaken the inner center directly. Many, many methods are used How to awaken the Self? We will discuss that

The path of surrender is directly concerned with ego, not with the Self. When the ego disappears, the inner Self is awakened auto-

matically. The path of surrender is immediately, directly, concerned with the ego. You are not to do anything to awaken your inner Self You have just to surrender your ego The moment ego is surrendered, you are left with your inner Self awakened. Of course, these both will work in opposite directions, because one will be concerned with Self Their methods, their techniques will be opposite And **no one can follow both.** There is no need to and that is impossible also. **Everyone has to choose.**

If you choose the path of will, then you are left alone to work upon yourself It is an arduous thing One has to struggle, to fight — with old habits which create sleep Then the only fight is again sleep, and the only ambition is for a deep awakening inside **Those who follow "will", they know only one sin,** and that sin is spiritual **sleepiness.**

Many are the techniques! I have discussed some. For example, Gurdjieff used a Sufi exercise Sufis call it "HALT" For example, you are sitting here, and if you are practising the exercise of "halt", it means TOTAL halt Whenever the teacher says "STOP" or "HALT", then you have to stop totally, whatsoever you are doing. If your eyes are open, then stop them there and then. Now you cannot close them If your hand is raised, let it be there Whatsoever is your position and gesture, just be frozen in it. No movements! Halt totally! Try this, and suddenly you will have an inner awakening — a feeling Suddenly you will become aware of your own frozeness

The whole body is frozen You have become a solid stone; you are like a statue But if you go on deceiving yourself, then you have fallen into a sleep You can deceive yourself You can say, "Who is seeing me? I can close my eyes. They are becoming painful." You can deceive yourself Then you have fallen into a sleep

Deception is sleep Do not deceive yourself because no one else is concerned It is up to you. If you can be frozen for a single moment, you will begin to see yourself as different and your center will become aware of your frozen body.

There are other ways. For example, Mahavir and his tradition have used fasting as a method to awaken the Self If you fast, the

body begins to demand, the body begins to overpower you. Mahavir has said, "Just witness; do not do anything. You feel hungry, so feel hungry. The body asks for food: be a witness to it; do not do anything. Just be a witness to whatsoever is happening"

And it is a deep thing There are **only two deep things for the body: sex and food.** Nothing is more deep than these two. because food is needed for individual survival and sex is needed for race survival. Both are survival mechanisms The individual cannot survive without food and the race cannot survive without sex So **sex is food for the race and food is sex for the individual.** These are the deepest things, because they are concerned with your survival — the most basic things. You will die without them.

So if you are fasting and just witnessing, then you have touched the deepest sleep. And if you can witness without being identified or bothered — the body is suffering, the body is hungry, the body is, demanding, and you are just witnessing — suddenly the body will be different. There will be a discontinuity between you and the body, there will be a gap.

Fasting has been used by Mahavir Mohamedans have used vigilance in the night — no sleep! Do not sleep for a week, and then you will know how sleepy the whole being can become, how difficult it is to maintain this vigilance. But if one persists, suddenly a moment comes when the body and you are torn apart. Then you can see that THE BODY needs sleep, it is not YOUR need.

Many are the methods how to work directly to create more awareness in yourself, how to bring yourself above your so-called sleeply existence No surrender is needed Rather, one has to fight against surrender. **No surrender is needed because this is path of struggle, not of surrender.** Because of this path, Mahavir was given the name "Mahavir". Mahavir means "the great warrior". This was not his name. His name was "Vardhman" He was called Mahavir because he was a great warrior as far as inner struggle is concerned He had no guru, no master, because this is a lonely path. On this path, even to take somebody's help is not good. It may become your sleep.

There is a story Mahavir was fasting and remaining silent for years together In a certain village, some mischievous people were disturbing him, harassing him, and he was on a vow of silence He was beaten so many times because he would not speak and he remained naked — completely naked. So the villagers were at a loss to understand who he is And he would not speak! And moreover he was naked! So from one village to another village he would be thrown out made to leave the village.

The story says Indra, the King of Gods, came to him and said to Mahavir, "I can defend you It has become so painful You are being beaten unnecessarily, so just allow me to defend you." Mahavir rejected the help. Later on, when he was asked why he rejected the help, he said, "This path of will is a lonely path. You cannot even have a helper with you because then the struggle lessens, then the struggle becomes partial, then you can depend on someone else And wherever there is dependence, sleep comes in One has to be totally independent Only then can one be awake. This is one path, one basic attitude All these methods of witnessing belong to this path So when I say, **"Be a witness," it is meant for those who are travellers on the path of will.**

Quite the opposite is the method of surrender! Surrender is concerned with your ego, not with your Self In surrender you have to give up your ego Of course, you CANNOT give your Self, that is impossible Whatsoever you CAN give is bound to be your ego. ONLY the ego can be given because it is just incidental to you It is not even a part of your being but just something added. It is a possession Of course, the possession has also become possessed by you It is a possession, it is a property It is not you. The path of surrender says, "Surrender your ego to the teacher, to the Divine, to a Buddha"

When someone comes to Buddha and says, "*Buddham sharanam gachhami* — I take the shelter at your feet," (I surrender myself at Buddha's feet) — what is he doing? **The Self cannot be surrendered. Leave it out. Whatsoever you can surrender is your ego. That is your**

possession; you can surrender it If you can surrender your ego to someone, it makes no difference to whom. X, Y or Z The person to be surrendered to is irrelevant in a way. The real thing is "surrendering". So you can surrender to a God in the sky Whether he is there or not is irrelevant. If a concept of the Divine in the sky can help you to surrender your ego, then it is a good device

Really, yoga *shastras* (scriptures) say that God is a device to whom to surrender —just a device! So you need not bother whether God is or not He is just a device, because it will be difficult for you to surrender in a vacuum So let there be a God, and you surrender. Even a false device can help. For example, you see a rope on the street and you think that it is a snake. It moves like a snake. You are afraid, you are trembling, you are running You begin to perspire, and your perspiration is real And there is no snake; there is just a rope mistaken for a snake

The yoga sutras say that God is a just a device to whom to surrender. Whether God is or is not is not meaningful, you need not bother about it IF HE IS, you will come to know through surrender. You need not be bothered about it before surrender IF HE IS, then you will know; IF HE IS NOT, then you will know So no discussion, no argument, no proof, is needed And it is very beautiful: they say HE IS JUST A DEVICE — just a hypothetical thing to which you can surrender yourself — to help you surrender. So a teacher can become a god, **a teacher IS a god.** Unless you feel that a teacher is a god, you cannot surrender. Surrendering becomes possible if you feel that Mahavir is a god, Buddha is a god Then you can surrender easily. Whether a Buddha is a god or not is irrelevant Again, it is a device; it helps

Buddha is known to have said that every truth is a device to help, every truth is just a utility If it works, it is true, and there is no other basis for calling it true or untrue. If it works, it is true!

On the path of surrender, surrendering is the only technique. There are many techniques on the path of will, and you can make many efforts to awaken yourself But when one has just to surrender, there are no methods

One day a man came to Ramakrishna He wanted to donate 1,000 gold coins to Ramakrishna. Ramakrishna said, "I do not need them, but when you have taken such a big burden from your house to Dakshineshwar, to my hut, it will not be good to carry it back again. It will be unnecessary So just go to the Ganges and throw it in"

The man, of course, was in a very deep difficulty — a GREAT difficulty. What to do? He hesitated, so Ramakrishna said, "You have donated then to me now they do not belong to you I order you Go to the Ganges and throw them!" So he had to He went to the Ganges but did not return One hour passed Ramakrishna asked someone, where has that man gone Go and find out!" So some disciples went, and he was brought back Ramakrishna asked, "Such a long time? What were you doing?" The persons who had gone to find him said, "He was counting and throwing one piece at a time — one, two, three, one thousand pieces He would look at the gold coin, and then he would throw it."

So Ramakrishna said, "What nonsense! When one has to throw, there is no need to count When one accumulates, there is a need to count Then you have to know how many coins you have But when you have gone to throw them, why waste time in counting? You can just throw"

Surrendering is throwing the ego. There is no counting and **there are no methods. You just throw it.** It itself is the technique On the path of surrender, surrender is the path and surrender is the technique On the path of will will is the path and there are many techniques So work it out

But surrender is simple in a way You just throw the ego. The moment you throw your ego (and only the ego can be thrown), suddenly you become aware — aware of your inner center You reach the same point, but through a very diverse path

One thing more to be understood (and that has been asked) whether to be aware of or lost in something Sometimes when I talk, when even I talk of surrender I will talk of being lost in

something. A Meera dancing · she is not aware that she is dancing She has become the dance. There is no gap. She has surrendered her ego completely. There is dancing, and she is not aware; she is completely lost in it **When you are absorbed totally, then you are in surrender** — absorbed totally, **But only the ego can be absorbed** — only the ego. And when the ego is absorbed, the Self is there in its total purity.

But that is not the concern. On the path of surrender, that is not the concern! Meera is not concerned with awareness, with consciousness — no! She is concerned with being completely unconscious in the Divine dance or in the Divine song — with being lost totally in it.

That which CANNOT be lost will be there, of course, but it is not the concern. On the path of will, ego is the concern; the Self is On the path of surrender, the Self is not the concern. Remember this difference of emphasis, this difference of focusing That is why there is much controversy — SO MUCH controversy — between a devotee and a yogi, a *bhakta* and a yogi. **The yogi is on the path of will and the bhakta is on the path of surrender. So they speak totally different languages.** There is no bridge The yogi is trying to be, and the *bhakta* is trying not to be. The yogi is trying to be aware, and the *bhakta* is trying to be totally lost

Of course, they are bound to speak diametrically opposite languages, and there is much controversy — much argument. But those arguments and those controversies do not really belong to a REAL devotee or a REAL yogi; they belong to scholars, to academicians. Those who THINK about devotion and about yoga, they go on discussing problems, and then there is no meeting point because the meeting point is reached only through experience. If you stick to the terms the jargon that they use, then you will be confused

A Chaitanya, a *bhakta*, cannot speak the language of Mahavir. They do not belong to the same path. They reach to the same point ultimately. But they never travel the same path, so their experiences of the path are bound to be different. **The ultimate ecstasy will be the same**, but that cannot be said; that is the broblem The ultimate

experience will be the same, but the that is inexpressible. And whatsoever IS expressible is just the experiences on the path, and they are bound to be different and opposite

A Mahavir will become more and more centered on the path — more and more the one Self, and a Chaitanya will be less and less a self on the path He will go on throwing himself to the Divine feet To Mahavir it will look like suicide, and to Chaitanya Mahavir's path will look like a very egoistic thing.

Mahavir says there is no God, so do not surrender Really, Mahavir denies God only to make surrender impossible. If yoga presupposes God as its device, Mahavir proposes no God, again, as a device — a device on the path of will If there is God, then you cannot proceed on the path of will It is difficult, because if there is a God then something is more potent than you, more powerful than you Then something is more higher than you, so how can you be authentically your Self?

Mahavir said. "If there is a God then I am bound to be always in bondage, because something is always above me And if you say God has created the world and God has created me, then what can 'I' do? Then I am just a puppet in his hands Then where is will? Then there is no possibility of will There is only a deep determinism ; then nothing can be done" So Mahavir dethroned God just as a device on the path of will "There is no God," Mahavir says "You are the God and no one else is the God, so there is no need to surrender"

Chaitanya used going to the Divine feet — *Sharanam* — as the basic religious effort But Mahavir says "*asharanam* — never to go anybody's feet" Of course, *sharanam* and *asharanam* — to go and surrender to the Divine feet and never to go to anybody's feet because no feet except your own are Divine ! — these are completely diametrically opposite standpoints, but just in the beginning and while on the path. They reach to the same thing.

Either surrender your ego then you have not to do anything You have to do only one thing — surrender your ego Then you

have NOT TO DO anything. Then everything will begin to HAPPEN If you cannot surrender, then you will have to do much because then you are on your own to fight, struggle.

Both paths are valid, and there is no question of which is better It depends on the person who is following; it depends on your type. Every path is valid, and there are many subpaths — branches. Some branches belong to the path of will, some to the path of surrender. Paths, sub-paths, everything, is valid But for you, everything CANNOT be valid. Only one thing can be valid for you individually. Then do not get into the confusion that "everything is valid so I can follow everything" You cannot follow! **You have to follow ONE path.** There is no "truth", there are "truths" But for you, one truth has to be chosen.

So the first thing for the seeker is to determine to what type he belongs, what he is, what will be good for him, and what is his inner inclination Can he surrender? Can you surrender? **Can you efface your ego? If that is possible, then simple surrender can do.** But it is not so simple; it is very difficult. To efface the ego is not so simple To put someone higher than you, to put someone as a God and then to surrender, is very difficult Nietzsche has said that "I would like to be in Hell if I can be the first there I would not like to be in Heaven if I am put second to anyone there To be in Hell is good if one can be the first"

Bayazid was a great Sufi mystic. He had a big monastery, and many seekers from many parts of the world would come to him One day a person came, and he said, "I want to be here in your monastery I want to be one of your inmates" Bayazid said to the man, "We have two types of inmates: one type who are disciples, another type who are teachers. To which would you like to belong?" The person has come to find Truth. He said, "Give me a little time to think about it." So Bayazid said there is no need You have thought about it. Tell me!" So he said, "It will be better if I can belong to the group of teachers."

He has come to seek, but he wants to belong to the group of teachers, not to be a disciple So Bayazid said, "That second group

— the teachers — does not exist in my monastery That was just a trick. So you can go. Our path is of the disciples — of those who can surrender So you are not for us and we are not for you." The man said, "If that is the case, then I can belong to the disciples." Bayazid said, "No, there is no possibility. You will have to go."

If you can surrender, you can be a disciple on the path of will you are the teacher and you are the disciple. On the path of surrender, you are the disciple And sometimes this is really arduous

Ebrahim, a King of Balkh, came to a Sufi teacher and said, "I have renounced my kingdom Now accept me as your disciple." The teacher said, "Before I accept you, you will have to pass through a certain test" Ebrahim said, "I am ready — but I cannot wait, so test me" So the teacher said, "Go naked and take a round of your capital And take one of my sandals and go on beating on your head with it"

Those who were sitting there were just against. An old man said to the teacher, "What are you doing to that poor man. He has renounced his kingdom What more do you demand! What are you saying! And I have never seen such things before! Not even you have demanded such things before!" But the teacher said, "This has to be fulfilled. Come back, and only then will I think about making you my disciple."

Ebrahim undressed, took the sandal, began to beat on his head, and passed through the city He came back, and the teacher bowed down to Ebrahim and touched his feet. He said, "You are already Enlightened" And Ebrahim said, "I myself feel a sudden change I am a different person But how miraculously you have changed me. The whole city was laughing I was just mad." This is **Surrender.** Then surrendering is enough It **is a sudden method. It can work in a moment! It can explode you in a moment!**

On the surface it looks easy — that one has not to do anything, just to surrender Then, you do not know what surrendering means. It can mean anything If the teacher says, "Jump into the sea," then there should be no hesitation Surrendering means, "Now 'I' am not, now you are Do whatsoever you like"

In Egypt there had been a mystic called Zun-Nun. When he was with his teacher, he came to ask a certain question. The teacher said, "Unless I say to you 'Ask?' do not ask and wait." For twelve years Zun-Nun was waiting He would come daily in the morning — the first man to enter the hut of the teacher. He would sit there Many, many others would come to ask, and they would be answered. And the teacher did not say to anyone again to "Wait". It was too much And that man Zun-Nun was waiting for twelve years. He was not allowed to ask. So that was the first thing: he uttered, "I want to ask a certain question" And the teacher said, "You wait. Unless I tell you to ask, you cannot ask Wait!"

For twelve years he waited The teacher won't even look at him; the teacher will not even give any hint that he is going to let him ask. He completely forgot that Zun-Nun exists, it seemed And zun-nun waited day and night for twelve years and then one day the etacher moved to him and said, "Zun-Nun, now you need not ask You had come to ask a certain question Now I allow you, but now you need not ask "Zun-Nun bowed and touched the etacher's feet and said, "You have given me enough of an answer."

What has happened to Zun-Nun these twelve years? You cannot wait unless you have surrendered totally. Then doubts are bound to arise as to whether you have become a madman, wheher he has forgotten you completely. And to no one is the teacher saying "Wait". For Twelve years thousands and thousands of people will come and ask and he will answer, and this will go on continuously day after day and the man waited. It was a total trust The teacher said, "Now you need not ask" And Zun-Nun said "There is no question left These twelve years, what a miracle you did with me! You did not even look at me What a miracle! You did not even give a hint."

Surrender means total trust. Then you are not needed if you cannot give total trust. If you cannot surrender. then the only way is the path of will But do not be confused I know so many people going around and around confused They would like something to happen to them that is just like what happens on the path of surrender. but they are not ready to surrender. They would like to behave like a man of will and would like something to happen as happens on the path of surrender

Only yesterday I have received a letter, and I have received many letters like that the letter writer says, "I want to learn much from you, but I cannot accept you as my guru I want to come and live with you, but I cannot become your disciple" What is he saying? He wants to gain something just like one gains in surrender, but he wants to be intact as far as his will is concerned This is impossible; One has to choose and everything is just a device.

Two or three days before some friends came, and they said, "When people call you God, why do you accept it?" I told them, "It may be helpful to THEM. It is not your concern." They could not understand because **for them everything is a fact.** Either it is or it is not **To me everything is a device.**

If someone has come to me to surrender, then a certain device is needed for him And if someone has come not to surrender, then that device is useless for him, it is meaningless. But be clear about what you are and what you are trying to find out and how you want to find it out Can you give up your ego? Then no need of awareness Then you need a deep absorbance Be absorbed — dissolve. Do not be Forget! Rather than remembering, forget!

I told you that Gurdjieff said remembering is the method. *For* **Meera, for Chaitanya, forgetting is the method: not** *smriti* — **not remembering,** but *vismriti* — forgetting Forget yourself completely, efface yourself completely And if that is not possible for you, then make every effort to be awake Then do not lose yourself in anything — not even in music.

Mohammed was totally against music only because of this: **on the path of will, music is a hindrance because you can forget your self in it.** So do not forget yourself in anything, do not lose yourself. But then use techniques to be more and more awake, more and more alert, more and more attentive, more and more conscious. And remember one thing: you cannot do both If you are doing both, then you will be very much confused — and your effort will be wasted, and your energy will be unnecessarily dissipated. Choose, then stick to it Only then can something happen.

It is a long process — arduous. And there are no short-cuts; all the shortcuts are deceptions. But because everyone is lethargic and everyone wants something without doing anything, many shortcuts are invented. There IS NO shortcut!

It is reported that Euclid, who invented Geometry, was also a teacher of Alexander. Euclid was teaching Alexander mathematics — particularly geometry. Alexander said to Euclid, "Do not go on with this long process. I am not an ordinary student. Find some shortcut." Euclid did not return again One day passed, two days, three, one week. Alexander inquired.

Euclid wrote a note saying that "There are no shortcuts. Whether you are an emperor or a beggar, there are no shortcuts. And if you desire some shortcut, then I am not your teacher. Then you need someone who can deceive you. So I am not your teacher. Find someone else. Someone will come who will say, 'I know the shortcut. But in knowledge there are no shortcuts. One has to go the long way'

So do not be deceived, and do not think that if you combine both paths then it will be good for you — no! Every system is perfect in itself, and the moment you combine it with something else, you destroy the organic unity in it

There are many, many persons who go on talking about a synthesis of religion, which is nonsense **Every religion is a perfect, organic whole.** It need not be combined with anything else **If you combine, you destroy everything.** There may be similarities in the Bible and Koran and the Vedas, but these are surface similarities. Deep down they each have a different organic unity of their own.

So then if one is a Christian one should be 100% a Christian, and if one is a Hindu one should be 100% a Hindu. A 50% Hindu and a 50% Christian is just insane. It is just like 50% ayurvedic medicine and 50% allopathic medicine. The person will go insane. There is no synthesis between "pathyes", and every religion is like a "pathy". It is a medicine; it is a science. Every technique!

Because I have mentioned medicine, it will be good to finish, to conclude, that **the path of will is just like naturopathy: you have to depend upon yourself.** No help! **The path of surrender is more like allopathy: you can use medicines.**

Think of it in this way. when someone is ill, he has two things — an inner, positive possibility of health and an accidental or incidental phenomenan of disease — illness Naturopathy is not concerned with illness directly Naturopathy is directly concerned with a positive growth of health. So grow in health, naturopathy is growing in health positively When you grow in health, the disease will disappear by itself. You need not be concerned with disease directly. Allopathy is not concerned with positive health at all. It is concerned with the illness Destroy the illness, and you will be healthy automatically

The path of will is concerned with growing in positive awereness. If you grow, the ego will disappear, that is the disease The path of surrender is concerned with the disease itself, not with positive growth in health Destroy the disease — surrender the ego — and you will grow in health.

The path of surrender is allopathic and the path of will is naturopathic But **do not mix both, otherwise you will be more ill.** Then your effort to be healthy will create more problems for you. And everyone is just confused One goes on thinking that if you use many, many "Pathies", of course, mathematically, you should gain health sooner Mathematically, logically, it may seem so, but it is not so really. **You may even become an impossible case.**

This much for today

Seventeenth Discourse

Bombay, India, June 5, 1972

TOWARD THE TOTAL FLOWERING OF CONSCIOUSNESS

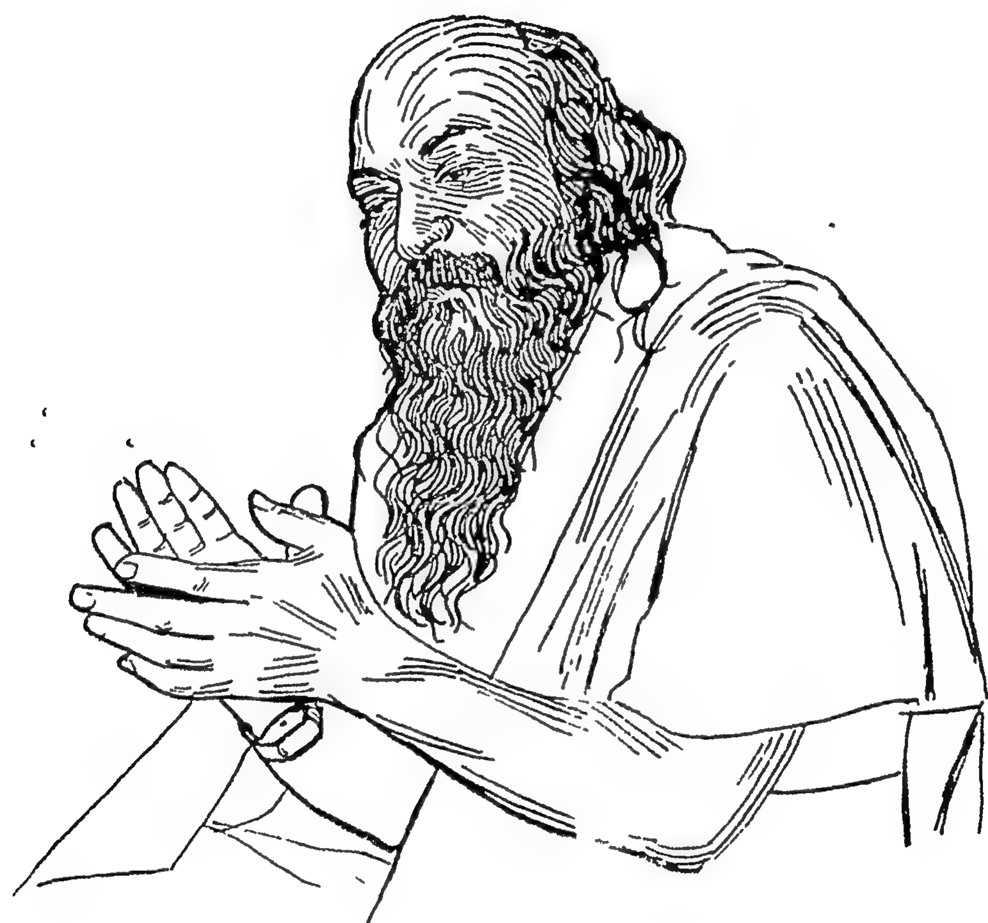
Ninth Sutra, Sanskrit Text

चिदाप्तिः पुष्पम् ।

(*Chidaaptih pushpam*)

English Translation

"What are the flowers for the worship?
To be filled with consciousness"



CHAPTER 17

Man is a seed — a possibility — a potentiality. Man is not only what he is; he is also what he can be. Whatsoever man is, is just a situation(just an opening, just a beginning Much is hidden, and **the hidden part is more than the manifested part** That is why I sav man is a seed. He can grow, and man can be ONLY if he grows

If a seed remains a seed, that means death. If a seed is not growing, then it is dying. And you cannot remain in between. Either you have to grow or you have to die. There is no midpoint. Grow or die! There is no other alternative. The seed is just a situation to grow. And to grow means to transcend, to grow means to die on a particular level and to be reborn on another. What is growth for a seed? **The seed must die as a seed. Only then the tree is born.** The possibility begins to become actual.

A seed can die in two ways It can just die without growing, then it is a negative death. Or, a seed can die to grow. Then it is a positive death, and positive death is the door to more life. Positive death means dying for something — dying to grow, disappearing from one plane to appear on another. Man can remain a seed, and

many men die negative deaths without gsowing, without transcending themselves, without disappearing from one plane to appear on another.

Nietzsche has said somewhere that MAN IS only when he transcends himself YOU ARE only when you are disappearing from below and appearing above. It is a continuous process of dying to the material and being born more conscious But the seed can be satisfied and can remain satisfied to be a seed It can even be difficult for a seed to conceive of what he can be Even to dream about it seems impossible How can a seed dream of what he can be ? Even to conceive of the possibility of being a tree will just look absurd. How can a seed be a tree? Even if the tree is there just by the seed, the seed cannot conceive that this tree was once a seed, and that "I also can be a tree"

Buddha has said, "I cannot give you Truth, but I can give you a dream Look at me, and your potentialities, your possibilities, will begin to stir. Something will begin to throb for the future, something within you will begin to long for that which can be" A Buddha is tree — not only a tree, but a tree which has come to flower We are seeds Think of man as a seed Then what can be the flowering? For man's tree, what can be the flowering? Flowers of consciousness, of course

This sutra says, "What are the flowers for worship? To be filled with consciousness" to be conscious totally — to be CONSCIOUS To use the symbol of flowers for consciousness is multimeaningful It is not only a symbol Consciousness is actually a flowering in man When man flowers, he comes to his omega point. Suddenly there is a burst of flowering. That flowering is of consciousness

But man as he is is just a seed He is not conscious; he is not a consciousness This will be difficult and very humiliating, because we go on thinking that we are conscious. And this is the most fatal belief — dangerous, poisonous — because if you think that you are already conscious, then there is no possibility for you to flower If a seed thinks and believes that it is already a tree, already flowering, then there is no possibility for the seed to grow It has deceived itself completely.

Gurdjieff has said that "You are in a prison But you can come to believe that you are not in a prison, that this is your home." You can decorate your prison in such a way that it begins to look like your home. You can even be proud of it, you can boast of it, your chains can become your ornaments. It depends on you. You can interpret, and this interpreting is, in a way, very satisfying, because then there is no need to fight against this imprisonment Then you can be at ease It is very convinient.

All human beliefs are conveniences, but dangerous Because of them, the possibility to evolve is nullified completely, negated completely The prisoner can think that he is not a prisoner, but already a free man. This is convenient to believe, because then there is no burden But then this prisoner can never be free. So Gurdjieff says that the first necessary step toward freedom is to recognize the humiliating fact that you are a prisoner Only then growth becomes possible.

The first thing about this sutra that I would like to say to you is **be completely aware that you are NOT conscious. This is the first step toward awareness.** Yoh are not conscious at all; you live an unconscious life Whatsoever you are doing is a robot-like thing — mechanical For example, you are listening to me. You are listening to me, but you are not aware of the fact that you are listening. Now you can become aware after I have said it, but you were not previously. For a moment you can become aware that you are listening to me, but only for a moment, and then you will slip again into unconsciousness Then you will listen to me, but not as a conscious being. You will listen to me like a mechanical thing.

What is the difference? If you are listening to me, you are conscious of me, the speaker; you are not conscious of the listener. Your consciousness is one-arrowed The arrow is toward the speaker, and you are just in the shadows The light is focused toward the speaker, and you are in darkness. For a moment, if I say something about it, you can become conscious But the moment you become conscious of the listener you will become unconscious of the speaker. If you can become conscious of both, if you can have a double-arrowed consciousness — simultaneously aware of the speaker and the listener — then you are conscious.

When I say you are not conscious, I do not mean that sometimes there are not moments when you are not conscious Sometimes there are moments but very few And they show only the possibility, not the actuality It is just like if you jump, and then you are again on the ground You can defy the gravitation for a single moment, and again you are under it It is just like this

Sometimes in particular situations we jump out of unconsciousness For a single moment we are out of gravitation, but not really out of it because the gravitation is working all the time and will bring you down again But you can have the feeling of freedom for a single moment, then again you are back on the ground

In certain dangerous situations you become conscious Someone has come to murder you suddenly you are conscious — not only of the murderer, but also of yourself, the one who has to be murdered Then the consciousness is double-arrowed, but only for a single moment, and again you are on the ground Sometimes in deep love you jump out of your unconsciousness Then you are not only aware of your lover or beloved you are also aware of yourself — but only for a single moment, then again you are back.

Suddenly, in some accident, in some deep, traumatic experience, one becomes aware But there are very few such moments You can count them on your fingers In a long life of 100 years you can have certain experiences which can be counted on your fingers They show only a possibility that you can be conscious

Ordinarily you exist as an automata. And, really, you find it convenient to exist as an automata; it is really comfortable to exist as an automata You are more efficient when you work on mechanical lines You need not worry Your body, your mind, works as a machine, it is efficient And it is convenient not to be aware, because to be aware will bring such a sensitivity about things around you that it is going to be painful.

To be a Buddha is not only blissful It is blissful as far as Buddha himself is concerned. He comes to a peak experience of bliss But at the same time he has to pay very costly, because he be-

comes so sensitive that everything around him gives him pain. He suffers because of others' sufferings. A beggar meets you. You pass him unconsciously, there is no problem. It is very convenient. **If you become conscious,** then it is not so convenient Then **you are bound** to come **to realize** that you have a hand in it You are part of this ugly world. **You are responsible for all that is, whether it is a Vietnam War** or a Hindu-Mohammedan riot **or poverty.** Whatsoever is there, if you become conscious you become responsible. It is difficult now to escape. This is the cost to be paid

So never think that Budha is JUST bliss. No one can be Everyone has to pay a cost, and the greater the experience, the greater is going to be the cost A Buddha is peaceful, blissful in himself. He comes to this bliss because of being so conscious But, simultaneously, because of so much consciousness, he becomes sensitive of everything that goes on around him; he suffers for it

So it is convenient to exist as unconscious beings. We go on, we prolong, being sleepy, it is a deep somnambulism. We go on walking, doing things profoundly asleep Nothing touches us We are absolutely insensitive. Sensitivity depends on consciousness The more you are conscious, the more sensitive you are; the less conscious, the less sensitive And to be sensitive is dangerous; to be non-sensitive is convenient So you can move like a dead block You need not be concerned

Because of this convenience, we remain seeds. To me, to lose **this convenience, to throw it, is the only renunciation.** Really, **this is the comfort to be thrown,** not a house, not a family, they are nothing This convenience-oriented mind is to be thrown. One has to be sensitive and vulnerable to whatsoever there is Only then can you become conscious.

So the first thing to be understood is why we go on remaining unconscious There is a reason for it, it has a rationale The reason is because it is convenient To live a dead life is convenient, to move like a dead corpse is convenient, because then you are not affected, you are not concerned. You have a routine to work in and to do from morning to evening. You move in a circle throughout your

life You go on moving in your old pattern The older the pattern. the lesser the inconvenience Ultimately, you are settled in it

Look at this attitude. If this attitude persists you are not going to transcend the seed When a seed is transcended, it is calling for dangers A seed is protected, but a plant is not so protected A plant is always in danger, a seed is never in danger The seed lives a dead life, but a plant becomes alive, delicate, unprotected. This is dangerous!

A child in his mother's womb is totally protected. The womb is the most comfortable place that is found anywhere There is no worry, no struggle for survival It is a completely relaxed state Psychologists say, and they say rightly, that this hankering after peace, equilibrium, harmony, is really a remembering of the womb state, because a child in the womb is just in Heaven.

Hindus have a myth of a wish-fulfilling tree, *kalpa-taru*, in Heaven Under that tree, the *kalpa-taru* — the wish-fulfilling tree, there is no gap between demand and supply. You demand, and there is supply, there is no time gap You desire, and it is fulfilled

The womb is a wish-fulfilling tree. There is no gap between wish and fulfillment. The child has not even to desire Whatsoever is needed is fulfilled — no effort, no desire, no tension The child is in perfect *moksha* (liberation) And if we are to ask a child to leave the womb and come out, if it is up to him no child will be born It is dangerous, it is taking a very dangerous step Going out of the womb is going out of Heaven. It is being thrown out of the Garden of Eden Now everything is going to be a struggle Now demand and supply are not going to meet so easily and desires cannot be fulfilled so easily Now there will always be a gap between the desire and its fulfillment And even when it is fulfilled, it is not going to be a fulfillment, because after the fulfillment many other desires will have been born meanwhile So it is going to be a constant struggle

So if it is up to a child whether to leave the womb or not, no child will leave It is very comfortable — absolutely comfortable But it is a dead existence No growth is possible Growth is possible

only when you choose dangers consciously. When you move on unknown paths, you grow. When you take risks, you grow Just like this, man is again in a womb — the womb of the unconscious Try to understand this: the womb of the unconscious! To leave it, is a second birth.

In India we call the person who was born again "twice-born" — *dwij*. The Brahmins were called twice-born only because of this that the first birth is the birth out of the womb of the mother, and the second is the birth out of the womb of your own unconscious. And unless you are born out of your unconscious and become conscious, you are not a Brahmin If you are not conscious, you are not a Brahmin "Brahmin" means one who knows the "Brahman", the Ultimate **If you are perfectly conscious, you come in contact with the Ultimate;** you become a Brahmin This second birth is out of your own unconscious

What is this unconscious? Freud has said, that a man is just like an iceberg · 90% under water and only 10% above it — nine parts hidden under water and only one part, only one tenth, above it Man is an iceberg! Only one part is conscious, nine parts are unconscious, and that one part, one-tenth, is impotent against the other nine. The greater part is unconscious Only a very small fraction is conscious That is why you are always pulled by the unconscious — manipulated, maneuvered. You may go on thinking that you are the deciding factor. You are not, the unconscious, hidden mind always decides

You fall in love Is it your decision? Is it your conscious decision? Are you in love consciously? You say, "It happened." What does it mean to say "It happened?" It means some unconscious forces within you are pulling you You are just a puppet That is why, if it has happened, suddenly, one day, it disppears again. What can you do? You were just a victim: you were never asked And not only with love: penetrate deep into whatsoever you think, you do or you feel, and you will come to the conclusion that some unknown force goes on manipulating you. You are not You may deceive yourself that these are your decisions. They are not.

You decide not to be angry, and then there is anger. Everyone has felt the impotence of his own decisions Every moment you feel it. You decide not to do this, and inspite of yourself, you have to do it. Then you go on creating rationalizations. Those rationalizations are again conveniences. You decide not to be angry. Then one possibility is that you will go deep, dig deep within yourself and come to a conclusion that you are not capable of deciding anything, that you do not have the power to decide, that you have no power, that you are absolutely impotent

But this is humiliating, so one never goes to the root and one begins to rationalize One says, "I had to be angry because it is going to help the person. I had to be angry for righteous reasons." Then you create a myth that this YOUR decision. You are deceiving yourself! Find out whether you have really ever decided anything. Has anything ever been your decision? **The conscious part of the mind is absolutely impotent.** The unconscious is so much — nine times more. Your conscious is nothing but an instrument in the hands of the unconscious. So go on deciding whatsoever you like in the conscious The unconscious is not a bit worried Whatsoever is to be done is to be done by the unconscious, and when it needs to do it, the conscious is just impotent.

But one has to dig into oneself. This unconscious is your womb You have to grow out of it, transcend it Otherwise you are bound to be a slave; you can never be a master. And you are bound to remain just an egg — a seed You cannot be a tree which can flower. Then the flowering can never be for you.

First begin to feel what this unconscious is, where it is. This is a good start — to be conscious of the unconscious, to be conscious of one's own imprisonment, one's own being a seed Do not deceive yourself, do not go on thinking that you are this and that **Find out what you really are; do not create an image.**

Gurdjieff has reported a story He said there was a magician who had many sheep. Every day a sheep was to be murdered, killed for his food And there were many sheep They would see that every day a sheep is killed, but they would never rebel, they would never

go against him. Some visitor was staying with the magician, so the visitor said, "This is a miracle. Every day a sheep is chosen, killed before other sheep, and they have not yet become aware that their day is also to come soon. They can escape! They can revolt!"

The magician laughed and he said, "There is a trick. I have hypnotized all the sheep, and I have told them in their hypnosis that 'You are not a sheep; you are not a sheep at all. All the others are sheep, but you are not. You are a lion.'" So every sheep believes that he is a lion and that every other sheep is just a sheep. So when a sheep is killed, no one is bothered, because they are all lions in their own images.

This is a good story. This is the story of the human mind. You go on thinking about what you are not, and you go on deceiving yourself about what you are. To recognize the "facticity" of what one is, is the beginning, and that is the only right beginning: to recognize first that your working is unconscious and not conscious. Your love, your hate, your anger, your friends, your foes, they are all part of your unconscious. You are not a conscious being; you have only a very minute part of consciousness. That is why this can be understood: that you are not a conscious being.

If a madman can be taught that he is mad, than a part of his mind is still not insane. If a madman can realize that he is mad, that means a part of his mind is not yet mad. But you cannot convince any madman that he is mad. And if you CAN convince a madman that he is mad, it means you are wrong. He is not mad; at least a part of his mind is still sane. So if you can come to realize that you are an unconscious being, this is good news. It shows that a part is conscious — a very minute part, a very small fragment.

But that fragment can be used now. You can use it in two ways: either in rationalizing that you are already conscious; this is what we are doing. Or, in digging deep and realizing that we are unconscious. That minute part of consciousness, that one-tenth part of the human iceberg, can be used in two ways: one is going on rationalizing, thinking, imagining, dreaming, that you are a conscious human being; this is what we are doing. Or, you can use it in digging within

and recognizing that you are not conscious at all. This is what a seeker is expected to do And **once you begin to feel that you are not conscious, consciousness has dawned on you.** You are on the path

Now much can be done. Once you realize that you are imprisoned and that "this is not my home but a prison", now something can be done to break out, to escape Now devices can be used Now something can be arranged Now some contact can be made outside the prison. Now the guard can be bribed or something can be done But nothing can be done if you go on thinking that you are not in the prison, that it is your house, and the prison guard is your watchman and he is in your service And if you were really born in a prison, it will look like that · that everyone is in your service. The whole prison establishment seems to be in your service if you were born in the prison. How can you think that this is a prison ?

To realize this, that this is a prison, is the first basic step for going out, because then something can be done. So you are unconscious, and this is not a theory ; this a simple fact And this is not a theology; this is simple science It is not concerned with religion and hypothetical mythology Now it is a fact of science That was the reason Freud was despised so much, condemned so much

They say **there have been three revolutions.** One was copernican. **Copernicus said that the earth was not the center of the universe** and the sun is not going around the earth, but the earth is moving around the sun The earth was deposed, the earth was dethroned. It was very humiliating to man's mind, because when the earth was the center man was the center of the universe Everything was moving around man and man's earth. Suddenly earth was not in the center at all — not only not in the center, but it was even not a very significant star It was negligible — as if not. The earth was found to be moving around the sun. And the sun — our sun itself — was found to be moving around some greater sun, so we were not the center

Then came **Darwin,** and he **said man is not related to the Divine, but related to the animals.** He is not a descendant of God, but linked with apes, baboons, chimpanzees. He is a link of a long animal process

This was the second revolution — a very humiliating one — very much ego-destroying. The earth was not the center, and man was not just below the angels. He was just a bit above the animals and nothing more, and even that "above" was not certain. Man was dethroned, deposed. He was just an animal.

And then came the third revolution of Freud who said you are not a conscious being; you are just in the hands of unconscious forces. So Aristotle was absolutely wrong according to Freud, because he said man is a rational being.

Man is not. Man is the most irrational animal. Dogs are more rational. All other animals are more rational in the sense that they are predictable. Man is unpredictable — the most irrational. You cannot depend on him because reason is a mathematical thing. If a dog has behaved in a certain way, you can predict that he will go on behaving this way You cannot predit **man.** And, moreover he is not rational, because his whole working of the mind is unconscious. He falls in love, he fights, he goes to war, he goes on accumulating money, he goes on being worried, without any rationality in it. He **is the most mad animal.** Only one thing is certain about him which is exceptional, and that is that he believes certain things about himself which are not That is the only exceptional thing about man.

Animals are down to earth. They do not have any fictions; they are What they are. Man is a dreaming animal, and he can dream and he can be convinced that whatsoever he is imagining is true. So now it is not simply a religious matter to say that man is unconscious. It is now founded on scientific facts.

Indian psychology is very much older than the Western **In the West, psychology is just a child.** Really, Freud is the father, so only this century has given birth to psychology But with India it is a long standing science. Patanjali is a psychologist and Buddha is a psychologist and Kapil is a psychologist. And it will be good to look at them as psychologists rather than as religious persons, because then different dimensions become clear and then you can really understand what they are saying.

Buddha says that only awareness can make you a man, otherwise you are just an animal. The very word "Buddha" means the "Awakened One." That was not his name. His name was Gautam Siddharth. But Gautam Siddharth was an unconscious being When Gautam Siddharth became conscious, then he was called the Buddha, the Awakened one Buddha, when he became totally conscious, said not anything about God, not anything about *moksha*, not anything about Nirvana. He is reported to have said, "Now I am awake I was asleep, previously I was asleep. Now I am awake!"

Mahavir's name is "Jin" From that name "Jin", the name of "Jain" is derived. "Jin" means "the conqueror". Mahavir has said that "I was asleep Then I was a slave of the unconscious. Now I have become a conqueror, a "Jin", because now there is no unconscious to enslave me" All the sutras of Patanjali are just a technology — techniques to produce more consciousness The whole yoga is concerned with how to produce more consciousness in man

For the East this has been a long-standing fact, a recognized fact, that man is asleep But now Western science recognizes the fact also So what to do if man is unconscious? How to make him conscious? How to make him awake? The first thing is to recognize the fact of unconsciousness in yourself It is not difficult to recognize that man is unconscious That is not difficult because then YOU are not included Then "Man is unconscious not you But when I say man is unconscious I mean YOU, not humanity

There exists no humanity, only man A, man B, man C, etc There exists no humanity, only individuals "Humanity" is just a collective name YOU are unconscious Listen to this fact with a double-arrowed consciousness I repeat. **YOU are unconscious. Do not rationalize and do not deceive yourself.** Whatsoever you are doing, remember that this is the unconscious working

Suddenly you have become sexual · remember, this is the unconscious Now the unconscious is forcing you toward certain acts Do not fight because the fight is also unconscious It is because the society has said, "Sex is bad, you will sin." That has gone deep into the unconscious So the unconscious has two parts. one is biologi-

cal; another is sociological Instincts are there AND social taboos. The society has put many things into your unconscious. It is called "conscience" Certain things are "bad"; certain things are "good" They have been forced into your unconscious

That is why, if you teach any morality to a child before seven years of age, only then can your teaching succeed. After seven years of age you cannot succeed. That is why every religion is much concerned with children, and every religion has an establishment Through parents, through family, religions condition the mind when the mind is totally unconscious. Not even a single part is conscious, so there is no resistance. Whateoever you say to the child, it goes deep into the unconscious There is no resistance Once a child is grown, then it is difficult to penetrate into the unconscious

So whatsoever one learns in the first seven years becomes the background Then whatsoever you do in your life, even if you go against the society which has trained you and given you your conscience, you will really not be able to go against it Even in going against it, you will follow the instructions put into the unconscious. **Even to rebel against a certain thing is to remain attached to it.**

If humanity is to be saved from so-called religious dogmas, it must be made criminal to teach them to children. Do not teach children any creeds, dogmas, fanatic beliefs Do not teach them! Let them grow first. When they become adults, only then teach them. But then it is very difficult Then the conscious mind has come into existence It begins to choose and think One part is biological, hereditary, another is sociological.

There is sex · become aware, that the unconscious instinct is forcing your body mechanism toward a particular object, toward a particular act But do not fight it because that fight is again form the sociological part of the unconscious which says that sex is sin. Be aware of both; be conscious of both: there is sex, and there is a concept that sex is sin. Both are coming from some place which you do not know — from a deep darkness within Be conscious; do not do anything. Just remain conscious. Try to be in an alert state. Do not fight with sex, do not condemn it, do not go and indulge in it.

Simply remain conscious of the fact that something is happening inside. If you can remain with the fact without doing anything, you will feel that your consciousness is growing and penetrating the dark realm of unconsciousness

Anger has come to you: do not do thnything for or against it Do not indulge in it, do not suppress it **Meditate on it.** Close your eyes and meditate on the fact of anger When I say meditate, many things have to be understood. Do not judge Do not say that anger is bad, do not say it is good. Do not do anything Anger is there just as if a snake has come into the room Then just be aware Is the snake a god to be worshipped? No! Is the snake an enemy to be killed? No! Just be aware that the snake has come. Use the snake as an object for being aware

Just like this anger has flashed within you Be aware, be conscious, remain alert, and do not do anything Just remain alert, because the moment you begin to do anything you CANNOT remain alert. You have such a small quantity of energy that if you begin to act, that energy moves into action Do not do anything Be silent, quiet and alert. Use your total capacity of energy to be alert to the fact that anger is there, and suddenly you will become aware that the focus of your consciousness is growing You are penetrating into the unconscious Your light of the conscious is going deep into darkness. And the more you penetrate into the darkness of the unconscious, the more conscious you are

This is a long arduous effort — arduous because it will create very deep inconvenience You will feel very uneasy Try, and you will come to know that this is arduous and that it is more easy to do one of two things **you can act out your anger.** This is easy because then you are relieved Whatsoever may be the consequence, for the moment you are relieved. You are relieved of an inner unconscious tension **Or secondly, you can fight with your anger.** If you fight with it, then again you are relieved because in fighting anger the same energy is being used which is used in being angry

Remember this, that one who is fighting with his anger is really only changing the object. I am angry with you I was going to fight

with you, but I turn this whole fight against my own anger I invert it I was going to fight with you. But I am a moral man. I am saint. I am a religious man, so I cannot fight with you But I have to fight with someone, so I fight with myself, I fight against my anger The same energy and the same release will happen I have fought, and there will be a deep satisfaction.

The so-called satisfaction seen on so-called saint's faces is nothing but the satisfaction from fighting and winning And, really, it is more cunning, because to fight with someone is to create a long series of consequences. If you become both, if you divide yourself into two — the good one who never becomes angry and the bad one, the unconscious one, who gets angry — if you divide yourself into two, you can fight forever Outwardly You will become a saint, but inwardly you are just a volcano, just a deep turmoil and nothing else — a disease inside, a constant conflict.

Those who fight with sex will have to fight continuously with sex Those who fight with anger will have to fight with anger continuously. It is a constant fight There is no silence within, there cannot be. That is why we divide ourselves into two the bad one and the good one; you have two parts within you. Remember, the bad one is the unronsrious and he good one is the conscious And once you take **your unconscious as the enemy, you can never change and transform it.** Then there can be no mutation, because the unconscious is not the enemy That is your energy, your source, your biological source of energy. You can never be healthy divided in yourself You will become a disease

Do not fight; do not indulge. Both are easy. BOTH are easy! The only thing which is very uncomfortable and very non-easy is to remain alert. The whole mechanism of habit will force you to do something. What will you do? Do "something"! Anything will do, but do "something"! This habit has to be broken So the first thing is to recognize and realize that you are unconscious The second thing is that whenever the unconscious begins to manipulate you, be aware, and remain aware and alert A very simple passive altertness is needed

If you are alert, two things happen . the energy that was going to be used as indulgence or as suppression will become part of your alertness Your alertness will be strengthened through that energy. That energy will move to your alertness; you will become more alert. That energy will become a fuel to your consciousness You will be more conscious, and for the first time the unconscious will not be able to force you , for the first time the unconscious will be incapable of manipulating you And once you know the feeling of this freedom — that the unconscious cannot manipulate you even though you do not fight, you do not struggle and there is no conflict — then your consciousness has become stronger

And, by and by, the field of consciousness will grow and the field of unconsciousness will shrink. Your human iceberg will have gained one part more, and you will be two parts conscious, eight parts unconscious. This is a long journey. And, by and by, you will become three parts conscious, seven parts unconscious

As you gain more, it will be just like reclaiming land from the ocean. The unconscious is a vast ocean; you have to reclaim land inch by inch But the moment you reclaim land, the ocean shrinks back A day comes, just like it came to a Buddha or to a Jesus, when you are conscious the whole ten parts and the unconscious has disappeared You are just light inside and no darkness. This is a flowering, and for the first time you become aware of your immortality. For the first time now you are not a seed. **For the first time now there is not becoming for you. You have become a Being.** If this expression can be allowed, "YOU HAVE BECOME A BEING!" Now you are a Being.

In this Enlightened state of Being, there is no suffering, no conflict, no misery You are filled with bliss Inside you are bliss, outside you are compassion You have become sensitive to everything Because of that sensitivity, a Buddha is compassion outside : inside a deep silent pool of bliss and outside just compassion. Buddha's lips are smiling with a deep bliss, and his eyes are filled with tears in a deep compassion

That is why you can work both ways. If you grow in consciousness you will grow in compassion ; if you will grow in compassion you

will grow in consciousness. But to grow in compassion is very difficult because you can again deceive. So the only right path is to grow in consciousness. Then compassion comes as a shadow Otherwise you can deceive, and your compassion can just be a facade — a deception. Your compassion can again be an unconscious act Then it is sentimental — emotional, not existential Then you can weep, you can sympathize and you can serve. But this is going to be again an unconscious thing. The surest and most certain path is to grow in consciousness

This sutra says, "What are the flowers for the worship? To be filled with consciousness" And **when you have flowered into consciousness,** only then can you be accepted Then and **only then do you enter the temple of the Divine — not with flowers, but with your own flowering.** Then YOU have become a flower

Every one of you must have seen Buddha sitting on a flower, Vishnu sitting on a flower, Rama standing on a flower. You might not have understood the symbol Those flowers only say, "These are flowered human beings. They have come to a deep flowering"

You might have heard that the seventh chakra (psychic center) in yoga is *sahasra-dal kamal* — the one-thousand-petalled lotus It is a symbol *Sahasra-dal kamal* is the one-thousand-petalled lotus on the howsoever distant it may look. Your earning money, your accumulat-seventh chakra on your head That seventh chakra is the last stage, the peak, the "Everest" of consciousness

The first chakra is *muladhar*, the sex center, and the last chakra is *sahasrar* Sex is the most unconscious thing in you, and the *sahasrar* is the most conscious These are the two poles We live around the sex center, move around it Whatsoever we do is related with sex, ing wealth, may not look at all related with sex, but it is related. The more wealth you have, the more sex you can have It becomes more possible The more power you have, the more sex you can have.

You may forget completely, and ends may become means and means may become ends; that is another thing. One person can go on accumulating wealth for his whole life, and he may completely

forget for what he is doing it But **every power search is for sex; we move around the center of sex** We are bound to move so because unless we grow in consciousness we cannot go beyond it That is the most unconsciously rooted center, the lowest, and for that reason the deepest and the most unconscious

The higher you move in consciousness, the further you go from sex. And then there is a flowering of a different type The whole energy moves to the seventh — *sahasrar* And when the whole energy comes to the seventh chakra, it becomes a flower — one-thousand petalled. This is a beautiful imagery. It means with unlimited, infinite petals, and the flower opens.

This sutra is not just a symbol Really, **no symbol is JUST a symbol; it indicate a reality.** And whenever you come to the state of Samadhi (Cosmic Consciousness), to the seventh chakra's state of consciousness, you have a subtle sense of flowering inside that something has burst — open Now you are not a bud, you are a flower Come with this flower to the Divine temple This is the meaning of the sutra Flowers purchased from the market will not do I say "purchased from the market", because now even to grow them has become impossible It seems that flowers grow in shops, they are produced.

Purchased flowers will not do; outside flowers will not do **Your flowering is needed.** And only that can be accepted This is arduous, long, but not impossible. It is the only challenge for man All else is just childish stupidity To be fully conscious is the only challenge

To go to the moon to move to some further star, is all childish, because you can go to the moon and YOU remain the same you remain the seed Unless you become a flower, you have not moved With an inner flowering you mutate you change, you are born anew Effort is needed; MUCH effort is needed. And if (and this is a big "if") if you are ready to take the first step, the last is not very far But the "If" is concerned with the first If you have taken the first step, half the journey is completed The first is the most difficult To recognize that you are unconscious is very ego destroying; it is very shattering — shocking But if one is ready to take this shock and welcome it, the last step is not very far

Really, Krishnamurti has said that the first step is the last. It is in a way, because one who takes the first will take the last Mahavir has said that if you have taken the first you have reached, because for one who is ready to take the first there is no problem The journey has started

To start is always difficult To reach is not so difficult because one has to move only one step at a time. A thousand-mile journey is completed only by taking one step at a time No one needs to take two steps simultaneously; no one is required to If you have taken the first step you have taken one step, an only one step is the needed thing. Now go on taking one and one added to one, and you can complete a thousand-mile journey We are all only sitting and thinking and brooding about the first step Some are just brooding, some are dreaming that they have taken the first step already

Someone was here to meet me a few days before He said, 'I am very much advanced, so do not start with me from A-B-C." This is a mad type of man, so I asked, "First relate to me how much you you have advanced What have you gained?" So he said, "I see visions of Krishna Sometimes I dance with him in my visions. I have visions of very beautiful places — lakes, hills" Whatsoever he talked about, he was just dreaming. So I said, "If this is what you mean when you say that you have advanced very much, then it is very difficult to proceed because you are simply dreaming. You have not even taken the first step."

The first is the most difficult to recognize that you are an unconscious being — a robot moving in a sleep, working in a sleep, living in a sleep — in a dream Recognize this , let this fact penetrate deep into you However painful, welcome it Only then can something be done. If you recognize it, then you will become humble. If you recognize it, you will become simple If you recognize it, you will become childlike. Then there is much possibility Then much opens.

And then the second step: **be conscious. Whatsoever happens in the inner mind;** be conscious about it! Do not act; **do not be in a hurry to act.** Remain with the fact — alert Then see that this alertness works miraculously It is a miracle Observe the unconscious.

and there is a sudden change The quality, the very quality of the mind, changes the moment you become an observer inside, a consciousness inside The very quality of mind changes! The seed is broken asunder and the plant is born.

Of course, it is delicate — very delicate And one has to protect it continuously for many, many days, for many, many years and sometimes for many, many lives. But once begun, once the seed is broken, the plant will become a tree And one day there flowering.

That flowering is the concern of religion **To make man a flower is the whole concern of religion.**

This much for today

Eighteenth Discourse

QUESTIONS AND ANSWERS

Bombay, India, June 6, 1972

1 What else to practise besides awareness?

2 Are visions and psychic phenomena indications of high spiritual development, and what else is?

CHAPTER 18

Questioner:

Bhagwan, we feel that to penetrate and transform the deeper layers of the unconscious only through awareness is difficult and not enough. What else one should do other than the practice of awareness? Please explain more about the practical dimensions on this matter

Bhagwan Shree Rajneesh :

The unconscious can be transformed ONLY through awareness It is difficult, but there is no other way. There are many methods for being aware, but awareness is necessary You can use methods to be aware, but you will have to be aware.

If someone asks whether there is any method by which to dispel darkness except with light, howsoever difficult it may be that is the only way because darkness is simply the absence of light So you have to create the presence of light, and then darkness is not there.

Unconsciousness is nothing but an absence — the absence of consciousness It is not something positive in itself, so you cannot

do anything except be aware If unconsciousness were something in its own right, then it would be a different matter. But it is not. "Unconsciousness" does not mean something positive It only means a lack of consciousness It **is just an absence. It has no existence in itself;** in itself it is not The word "unconscious" simply shows has absence of consciousness and nothing else. When we say "darkness" the word is misleading, because the moment we, say 'darkness' it appears that darkness is something that is there. It is not, so you cannot do anything with darkness directly How can you?

You may not have observed that fact, but with darkness you cannot do anything directly. Whatsoever you want to do with darkness you will have to do with light, NOT with darkness If you want darkness, then turn off light If you do not want darkness, then put on light But you cannot do anything directly with darkness. You will have to go via light

Why? Why can you not go directly? You cannot go directly because **there is nothing like darkness**, so you cannot touch it directly You have to do something with light, and then you have done something with darkness

If light is there, then darkness is not there If light is not there, then darkness is there. You can bring light into this room, but you cannot bring darkness You can take out light from this room, but you cannot take darkness out of this room There exists no connection between you and darkness. Why? If darkness were there, man could be related somehow But darkness is not there.

Language gives you a fallacy as if darkness is something Darkness is a negative term It does not exist. It connotes only that light is not there — nothing more, and the same is with unconsciousness. **So when you ask what to do other than to be aware, you ask an irrelevant question.** You will HAVE TO be aware, you cannot do anything else

Of course, there are many methods for being aware; that is a different thing There are many ways to create light But light will HAVE TO be created You can create a fire and there will not be

any darkness, and you can use a kerosene lamp and there will not be any darkness, and you can use electricity and there will not be any darkness. But whatsoever is the case, whatsoever the method of producing light, light has to be produced

So light is a must, and whatsoever I will say in reference to this question will be about methods for how to produce awareness They are not alternatives, remember. They are not alternatives to awareness, nothing can be! Awareness is the only possibility for dispelling darkness, for dispelling unconsciousness But how to create awareness? I talked about **one method which is the purest: to be aware inwardly Whatsoever happens on the boundary of the unconscious and the conscious, be aware.**

Anger is there, Anger is produced in darkness; anger has roots in the unconscious Only the branches and the leaves come into the conscious The roots, the seeds, the energy source, are in the unconscious You become aware only of faraway branches Be conscious of these branches. The more you are conscious, the more you will be capable of looking into darkness.

Have you observed at any time that if you look deeply in darkness for a certain time a certain dim light begins to be there? If you concentrate in darkness, you begin to feel and you begin to see. You can train yourself, and then in darkness itself there is a certain amount of light — because, really, in this world, NOTHING CAN BE ABSOLUTE and nothing is Everything is relative

When we say "darkness" it does not mean absolute darkness. It only means that there is less light. If you practise to see in it, you will be capable of seeing Look! Focus yourself in the darkness! And then, by and by, your eyes are strengthened and you begin to see

Inner darkness, the unconsciousness, is the same Look into it. But you can look only if you are not active If you begin to act, your mind is distracted Do not act inwardly Anger is there: do not act Do not condemn, do not appreciate, do not indulge in it, and do not suppress it Do not do anything Just look at it; observe it. Understand the distinction.

What happens ordinarily is quite the reverse If you are angry, then your mind is always focused on the outer cause of anger — always Someone has insulted you, you are angry Now there are three things the cause of anger outside, the source of anger inside, and in between these two YOU are Anger is the energy which is inside, the cause which has provoked your energy to come up is outside, and you are in between The natural way of the mind is not to be aware of the source but to be focused on the outer cause Whenever you are angry you are in deep concentration on the outer cause

Mahavir has called *krodha* (anger) a short of meditation He has named it *"roudra dhyan"* — (meditation on negative attitudes), because you are concentrated Really, when you are in deep anger, you are so concentrated that the whole world disappears Only the cause of anger is focused Your total energy is on the cause of anger, and you are so much focused on the cause that you forget yourself completely That is why in anger you can do things about which, later on, you can say, "I did this in spite of myself" YOU were not

For awareness you have to take an about-turn **You have to concentrate not on the cause outside, but on the source inside.** Forget the cause Close your eyes, and go deep to dig out the source Then you can use the same energy which was to be wasted on someone outside Then the nergy moves inward Anger has much energy Anger IS energy — the purest of fires inside Do not waste it outwardly

Take another example You are feeling sexual. sex is, again, energy — fire But whenever you feel sexual. again you are focused on someone outside, not on the source You begin to think of someone — of the lover, of the beloved, A, B C, D But when you are filled with sex, your focus is always on the other You are dissipating energy

Not only in the sexual act do you dissipate energy, but in sexual thinking you dissipate it even more because a sexual act is only a momentary thing It comes to a peak, the energy is released, and you are thrown back But sexual thinking can be there continuously. You

can continue on and on in sexual thinking, dissipating energy And everyone is dissipating energy Ninety per cent of our thinking is someone your energy begins to flow **When you feel sexual, look at the source, not at the cause;** remember this

You are sitting in a room and a woman enters. your posture changes suddenly, your spine is more erect, your breathing changes, your blood pressure is different You may not be aware at all of what has happened, but your whole body has reacted sexually You were a different person when the woman was not there. Now again you are a different person

An all-male group is a different group, an all-female group is a different group. But let one person of the opposite sex come in, and the whole group, the whole energy pattern, changes suddenly You may not be conscious of it, but when your mind is focused on someone your energy begins to flow. *When you feel sexual, look at the source, not at the cause,* remember this

Science is more concerned with the cause, and religion is more concerned with the source The source is always inside, the cause is always outside Which cause? You are in a chain reaction With which cause are you connected in your environment? With which source are you connected in yourself? So remember this: this is the purest method of how to change unconscious energy into conscious energy Take an about-turn, look inside

It is going to be difficult because your look has become fixed You are like a person whose neck is paralyzed, and he cannot move and look back Your eyes have become fixed. You have been looking outside for lives together — for millennia, so you do not know how to look inside.

Do this **whenever something happens in your mind, follow it to the source.** Anger is there, a suddenly flash has come to you Close your eyes, meditate on it. From where is this anger arising? Never ask the question of WHO has made it possible, WHO has made you angry. That is a wrong question Ask which energy in you is transforming into anger, from where is this anger is coming up — bubbling up, what is the source inside from where this energy is coming!

Are you aware that in anger you can do something which you cannot do when you are not in anger? A person in anger can throw a big stone easily. When he is not angry he cannot even lift it. He has much energy when he is angry A hidden source is now with him So if a man is mad, he becomes very strong Why? From where is this energy coming? It is not coming from anything outside. Now all his sources are burning simultaneously. anger, sex, everything, is burning simultaneously Every source is available

Be concerned with from where anger is bubbling up, from where the sex desire has come in. Follow it Take steps backwards Meditate silently, and go with the anger to the roots It is difficult, but it is not impossible It is not easy It is not going to be easy because it is a fight against a long rooted habit The whole past has to be broken, and you have to do something new which you have never done before It is just the weight of sheer habit which will create the difficulty. But try it, and then you are creating a new direction for an energy to move You are beginning to be a circle, and in a circle energy is never dissipated

When energy comes up and moves outwardly it can never become a circle Then it is simply dissipated If an inward movement is there, then the same energy which was going outturns upon itself Meditation leads this energy back to the same source from where the anger was coming It becomes a circle. This inner circle is the strength of a Mahavir **Sex energy which is not moving out to someone else moves back to its own source. This circle of sex energy is the strength of Budha.**

We are weaklings — not because we have less energy than a Buddha we have the same quanta of energy, everyone is born with the same energy quanta But we are accustomed to dissipating it It simply moves away from us and never comes back It cannot come back Once it is out of you, it can never come back It is beyond you

A word arises in me I speak it out, it has flown away. It is not going to come back to me, and the energy that was used in producing it, that was used in throwing it away, is dissipated A word arises

in me : I do not throw it out, I remain silent. Then the word moves and moves and moves and moves and falls into the original source again. The energy has been reconsumed

Silence is energy: *brahmacharya* (celibacy) is energy; not to be angry is energy. But this is not suppression. If you havee suppressed anger, you have USED energy again. Do not suppress; observe and follow. Do not fight, just move backward with the anger **This is the purest method of awareness.**

But certain other things can be used. For beginners certain devices are possible So I will talk about three devices. One type of device is based on body awareness Forget anger; forget sex. They are difficult problems. And when you are in them, you become so mad that you cannot meditate When you are angry you cannot meditate You cannot even think about meditation You are just mad. So forget it; it is difficult. Then use your own body as a device for awareness.

Buddha has said that when you walk, walk consciously. When you breathe, breathe consciously **The Buddhist method is known as "Anapanasati yoga"** — the yoga of the incoming and outgoing breath, of incoming and outgoing breath awareness. The breath comes in : move with the breath Know, be aware, that the breath is coming in. When the breath has gone out again, move with it Be in, be out, with the breath.

Anger is difficult, sex is difficult Breath is not so difficult. Move with the breath. Do not allow any breath to be in or out without consciousness. This is a meditation Now you will be focused on breathing, and when you are focused on breathing thoughts stop automatically. You cannot think because the moment you think your consciousness moves from breath to thought. You will have missed breathing

Try this and you will know. When you are aware of breathing, thoughts will cease. The same energy which is used for thoughts is being used in being aware of breath. If you start thinking you will lose track of the breath You will forget, and will think You cannot do both simultaneously

If you are following breathing, it is a long process One has to go into it deeply It takes a minimum of three months and a maximum of three years If it is done continuously **for 24 hours a day, it is a method for monks — for those who have given up everything,** they only can watch their breathing for 24 hours a day That is why Buddhist monks and other traditions of monks, they make their living into a minimum existence so that no disturbance is there They beg for their food, and they sleep under a tree, that is all Their whole time is devoted to some inner practise of being aware for example — of breath

A Buddhist monk moves. He has to be continuously aware of his breath. The silence that you see on a Buddhist monks face is the silence of the awareness of breathing and nothing else. If you become aware your face will show silence, because if thoughts are not there your face cannot show anxiety, thinking Your face becomes relaxed. Continuous awareness of breathing will stop the mind The continuously troubled mind will stop. And when the mind stops and you are simply aware of breathing, if the mind is not functioning, you cannot be angry, you cannot be sexual

Sex or anger or greed or jealousy or envy or anything needs the mechanism of mind And if the mechanism stops you cannot do anything This again leads to the same thing Now the energy that is used in sex, in anger, in greed, in ambition, has no outlet And you go on continuously being concerned with breathing, day and night **Buddha has said. "Even in sleep, try to be aware of breathing."** It will be difficult in the beginning, but if you can be aware in the day, then by and by this will penetrate into your sleep

Anything penetrates into sleep if it has gone deep into your mind during the day. If you have been worried about a certain thing during the day, it gets into your sleep If you were thinking continuously about sex, it gets into your sleep If you were angry the whole day, anger gets into your sleep So Buddha says that there is no difficulty If a person is continuously concerned with breathing and awareness of the breathing, ultimately it penetrates into the sleep You cannot dream then If your awareness is there of incoming breath and outgoing breath, then in sleep you cannot dream

The moment you dream, this awareness will not be there If awareness is there, dreams are impossible So a Buddhist monk asleep is not just like you. His sleep has a different quality, it has a different depth. And a certain awareness is there in it.

Ananda said to Buddha, "I have observed you for years and years together It seems like a miracle you sleep as if you are awake You are in the same posture the whole night" The hand will not move from the place where it has been put. The leg will remain in the same posture Buddha will sleep in the same posture the whole night. Not a single movement! For nights together Ananda will sit and watch and wonder, "What type of sleep is this!" Buddha will not move. He will be as if a dead body, and he will wake up in the same posture in which he went to sleep Ananda asked, "What you are doing? Were you asleep or not? You never move!"

Buddha said, "A day will come, Ananda, when you will know. This shows you are not practising Anapanasati Yoga rightly, it shows only this Otherwise this question would not have arisen. You are not practising Anapanasati Yoga. If you are continuously aware of your breath in the day, it is impossible not to be conscious of it in the night. And if the mind is concerned with awareness, dreams cannot penetrate And if there are no dreams, the mind is clear — transparent Your body is asleep, but you are not Your body is relaxing, you are aware; the flame is there inside. So Ananda, Buddha is reported to have said **"I am not asleep; only the body is asleep. I AM AWARE.** And not only in sleep Ananda, but **when I will die,** you will see · **'I' will be aware. Only the body will die."**

Practise awareness with breathing Then you will be capable of penetrating Practise awareness with body movements Buddha has a word for it He call it "mindfulness" He said, "Walk mindfully" We walk without any mind in it.

A certain man was sitting before Buddha when he was talking one day He was moving his leg and a toe unnecesarily There was no reason for it. Buddha stopped talking and asked that man "Why are you moving your leg? Why you are moving your toe?" Suddenly, as Buddha asked, the man stopped Then Buddha asked, "Why have you stopped so suddenly?"

The man said, "Why, I was not even aware that I was moving my toe or my foot I was not aware The moment you asked, I became aware." Buddha said "What nonsense! Your leg is moving and you are not aware? So what you are doing with your body? Are you alive man or dead? This is your leg, this is your toe. And it goes on moving, and you are not even aware

Then of what are you aware? You can kill a man and you can say, 'I was not aware'" And, really those who kill are NOT aware It is difficult to kill someone when you are aware.

Buddha will say, "Move, walk, but be filled with consciousness Know inwardly you are walking" You are not to use any words; you are not to use any thoughts You are not to say inside, "I am walking," because if you say it then you are not aware of walking You are aware of your thought, and you have missed walking **Just be somatically aware — not mentally. Just FEEL that you are walking** Create a somatic awareness — a sensitivity, so that you can feel directly without mind coming in

The wind is blowing, you are feeling it Do not use words. Just feel, and be mindful of the feeling You are lying down on the beach, and the sand is cool — deeply cool Feel it, do not use words Just feel it — the coolness of it the penetrating coolness of it. Just feel, be conscious of it, do not use words Do not say the sand is very cool The moment you say it you have missed the existential moment You have become intellectual about it

You are with your lover or with your beloved **feel the presence;** do not use words Just feel the warmth, the love flowing. Just feel the oneness that has happened Do not use words. Do not say. "I love you" or you will have destroyed it Then the mind has come in And the moment you say "I love you", it has become a past memory. Just feel without words Anything felt without words, felt totally without the mind coming in, will give you a MINDFULNESS

You are eating: eat mindfully; taste everything mindfully. Do not use words. The taste is itself such a great and penetrating thing. Do not use words and do not destroy it Feel it to the core You

are drinking water. feel it passing through the throat Do not use words Just feel it, be mindful about it. The movement of the water, the coolness, the disappearing thirst, the satisfaction that follows feel it!

You are sitting in the sun : feel the warmth, do not use words. The sun is touching you. There is a deep communion Feel it! In this way, somatic awareness, bodily awareness, is developed. If you develop a bodily awareness, again mind comes to a stop Mind is not needed And if mind stops, you are again thrown into the deep unconscious. With a very, very deep alertness, you can penetrate Now you have a light with you, and the darkness disappears.

Those who are bodily oriented, for them it is good to be somatically mindful. For those who are not bodily oriented, it is better to be conscious of breathing Those who fell it difficult, they can use some artificial devices. For example, mantra: it is an artificial device for being aware You use a mantra (a repeated sound) such as "Ram-Ram-Ram" continuously Inside you create a circle of "Ram-Ram-Ram" or "Aum" on "Allah" or anything. Go on repeating it But **simple repetition is of no use. Side by side, be aware.** When you are chanting "Ram-Ram-Ram", be aware of the chanting. Listen to it: "Ram-Ram-Ram" — and be aware

It will difficult to be aware of anger because anger comes suddenly and you cannot plan it. And when it comes you are so overwhelmed that you may forget So create a device like "Ram-Ram-Ram". You can create it, and it will not be a sudden method And if use for a long time, it becomes an INNER sound Whatsoever you are doing, there will be "Ram-Ram" as a silent sequence. Be aware of it.

The mantra is complete, the *japa* (mantra repetition) is complete, the chanting is complete, when you are not only the creator of the sound but also the listener. It is not only that you are saying "Ram", you are also listening to it The circle is complete I say something You listen, the energy is dissipated. If you yourself say "Ram" and you yourself listen to it, the energy comes back. You are the speaker, you are the listener

But be aware of it. It should not become a dead routine. Otherwise you can go on saying "Ram-Ram-Ram just like a Parrot, without any awareness behind it Then it is of no use. It may create a deep sleep even. It may become a hypnosis You may become dull

Krishnamurti says that those who chant mantras, they become dull, they become stupid And he is right in a way, but only in a way. If you use any chanting just as a mechanical repetition, you will become dull Look at those so-called religious people: they are just dull and stupid No intelligence, no flame in their eyes of life — of aliveness. They just are dead, like lead — heavy. They have not given anything to the world, they have not created anything They have just repeated mantras

Of course, if you go on repeating a particular mantra without awareness, you will be bored by it yourself, and boredom will create stupidity You will become dull, you will lose interest A certain sound repeated continuously can even create madness But Krishnamurti is right only in a sense, otherwise he is completely, totally wrong. And whenever one judges something by those who are not following it, really, that judgment is not good **Anything must be** judged by the PERFECT example

The science of *japa* is not just to repeat. Repetition is secondary. It is just a device to create something of which to be aware. The real thing is to be aware, the basic thing is to be aware. If you build a house, the house is secondary You build it to live in And if there is no living and you create a house and live outside, then you are foolish

Repetition of a certain name or sound is creating a house to live in it It is creating a certain milieu inside And if YOU have created it, you can manipulate it more easily than sudden happenings And by and by you can become accustomed to it, related to it, in a deep consciousness But the real thing, the basic thing, is to be conscious of it.

The science of "japa" says that when you become a hearer of your own sound, then you have reached. Then you have completed

the "japa". And there is much in it When you use a sound for instance — "Ram", your peripheral apparatus is used in creating it. your vocal apparatus If you create a MENTAL sound, then your mind is used to create it But when you become alert about it, that alertness is of the center, not of the periphery.

If I say "Ram", this is on the periphery of my being When I listen to this sound "Ram" INSIDE, it is from my center because awareness belongs to the center If you become aware in the center, now you have the light with you You can dispel unconsciousness. Mantra can be used as a technique, there are many, many methods. But any method is just an effort toward awareness You cannot escape awareness You can start from wherever you like, but awareness is the goal

These are all methods of will It would be better if I talk of at least one method of surrender, of the path of surrender. These are all methods of will: you have to do something.

Hui Hai was a Zen master He came to his teacher. The teacher said, "Chose! Would you like methods of will? Then I will suggest something to you. Or, are you ready to surrender! If you choose the path of will, then you will have to do something I can only be a guide."

On the path of will, there are only guides There are not really gurus, masters, They are simply guides. They instruct you, you have to do everything They cannot do

So the teacher said, "If you want to proceed on the parth of will, then I will be your guide I will give you instructions, techniques, then you will have to do everything If you choose surrender, then you have not to do anything I will do it all Then you have just to be a shadow to me; just follow me Then no doubts, no questioning, then no inquiry. Whatsoever I say you do"

Hui Hai chose the path of surrender He surrendered himself to his teacher. Three years passed He would sit by his teacher's side Sometimes the teacher would look at him and would go on look-

ing at him, continuously looking at him The look was so penetrating and so deep that it would haunt Hui Hai When he was not even with his teacher, the look would follow him He would sleep, but the eyes would be with him The teacher would be looking at him He could not even dream because the teacher was there

For three years continuously he would sit by his teacher's side, and suddenly the teacher would look at him and penetrate, and his eyes would go deep Those eyes became a part of his being He could not be angry, he could not be sexual Those eyes would be present there He would be haunted The guru was there He was always in his presence. Then after three years the guru for the first time, laughed He looked at him and laughed, and then a new haunting began Then he would hear the laughter And even in sleep, suddenly he would hear the laughter and he would begin to tremble. For the second three years the guru would suddenly look at him and laugh, and that was all

All this continued for six years Then suddenly, after six years, one day the guru touched his hand **He would look in his eyes, take his hand in his hands, and Hui Hai would feel the guru's energy flowing in him.** He became just a vehicle a vessel He would feel the the warmth the energy, the electricity, everything flowing in him. It was impossible to sleep because the teacher was there And every time, every moment, something was flowing

Then, after another three years, that is after a total of nine years, the guru embraced him And Hui Hai has written that with that day the haunting ceased There was no Hui Hai, there was only the teacher That is why the haunting ceased

Three more years passed—that is twelve years And one day the teacher touched Hui Hai's feet That day the teacher also disappeared but Hui Hai became an Enlightened man Many would ask him later on, "How did you gain it?" He would say, "I cannot say I only surrendered Then everything was done by him, and I do not know what happened!"

When you surrender yourself, you can surrender only the conscious mind, not the unconscious You do not know about it, so how

can you surrender it? If I tell you to surrender your money, you can only surrender that money that is hidden in a treasure which you do not know that you have? So only the conscious part of the mind can be surrendered, and the conscious mind is the barrier

If I say something to you, the conscious mind begins to think whether it is right or wrong, true or false And even if it is true, it begins to wonder, "What is the purpose of this man saying it? What does he wants from me?" Many things, many questions, many doubts, will come, and the conscious mind creates a resistance

If you know anything about hynosis then you must have come to know and feel that in hypnosis the person who is hypnotized will do anything if ordered — anything, any absurd thing. Why? In the hypnotic state the conscious mind is asleep Only the unconscious is there The barrier has broken In hypnosis, your conscious mind has gone to sleep, it is not there. So in hypnosis, if you are a man and I say, "You are a woman," you will behave like a woman You will walk like a woman; you will become shy, your movement will become more graceful, more womanly: your voice will change.

What has happened? The conscious mind which can create doubt — which will say, "What nonsense you are telling me, I am a man, not a woman" — is asleep. And the unconscious has no doubts, the unconscious is absolutely faithful. It has absolute faith — trust There is no logic in the unconscious. It cannot resist, so whatsoever is said is believed. There is no problem That is why so much emphasis is placed on faith — *"shraddha"* That is of the path of surrender; it **belongs to the path of surrender.**

Whatsoever is said is believed on the path of surrender. It is day, and the teacher says it is night Believe it! Why? Because this believing will break the habit of questioning, resistance. Ultimately, it will destroy the so-called barrier of your conscious mind And **when the conscious mind is not there, the teacher and you become one.** Then you can work — not before that **Then it is a telepathic relationship.** You are in a deep communion So whatsoever the guru thinks becomes a part of you. Now, whatsoever he wants to do, he can do it You have become just totally receptive to him Now there is not a fight

between the teacher and the disciple Otherwise it is a fight There is a communion — a deep meeting

So Hui Hai said, "I do not know I simply surrendered, that is what I did The only thing I did was this I said to myself that I have tried and I have struggled, and I have not found any bliss. It may be that 'I' am the cause of all my misery If I choose the path of will again 'I' will be choosing, again 'I' will be practising, again 'I' will be there Whatsoever may be the result, 'I' will be present in it. And if 'I' am the misery (and I have tried everywhere and I have done everything), it is better to drop MYSELF and see what happens So I told my teacher that I will surrender and after that I simply waited for twelve years I do not know what he was doing, but many things were happening I was transforming; I was being transformed and changed"

Our unconscious minds are related They are one We are islands only as far as conscious minds are concerned Otherwise we are not separate; the deeper mind is one If I am talking to you, then there are two ways to convey my message to you one is through your conscious mind It is a struggling method because your conscious mind will go on thinking about it It cannot accept, first it has to negate

The first thing the conscious mind says is "no" And "yes" comes only in a very faltering way, "yes" comes only as a helplessness You cannot say "no", you cannot find any way to say "no", you are unable to say "no", you have no argument for saying "no", so you say "yes". Your "yes" is impotent, weak and just out of helplessness The moment you find another reason to say "no", you again feel to be vibrating with energy Your "no" is very potent "Yes" is just dead, "no" is alive with the conscious mind

The conscious mind is in a conflict continuously — defending, afraid, looking around with fear It cannot trust, it cannot say "yes" wholeheartedly Even if it says it, it is always a temporary thing It is waiting for the real "no" to come, and then it will say it So you can convince a man, but you cannot convert him You can argue with a man, you can silence him with argument, but you cannot convert him

He may feel that he cannot say anything more, but inside, deep down, he knows something must be found somewhere which will prove that you are wrong and he is right. It is only that AT THIS MOMENT he is unable to say "no", so he accepts. But this acceptance is not a conversion. It is just a temporary defeat, and he feels hurt and he will take revenge This is one way which has become prominent in this age. If you have to convey something, you have to convey it through the conscious mind

In ancient days, quite the contrary was the method Drop this conscious mind and convey directly through the unconscious Time is saved, energy is saved, and unnecessary struggle is saved That is what is meant by surrender Surrender means now you say, "I am no one any more Now, whatsoever you say I will follow I will not decide to follow again and again Now there will be no question with every decision I decide, finally, ultimately"

With the conscious mind, you have to decide again and again every moment With the surrendering mind, you have decided once, you have chosen, then you drop And when you do not doubt, when you do not question then by and by the conscious mind loses its grip because it is a mechanical thing If you do not use it it becomes non-functional If you do not use your legs for twelve years, they will become non-functional Then you won't be able to walk

So **Hui Hai continuously waited in a surrendering mood for twelve years.** He could not think, he could not argue: he could not say "no". "Yes" became the mood "yes" became potent, "yes" became strong — alive "No" was just not there **In this state direct transformation is possible.** Then the teacher can do much Then he penetrates into you Then he begins to transform you. And the more you are transformed from inside, the more conscious you become But that is not YOUR work

In Indonesia there is now a modern method they call it "the Latihan" (from Subud methods) It works miraculously One has not even to surrender to the teacher , one simply surrenders to the Divine But the surrender must be TOTAL One surrenders to the Divine

and says to the Divine, "Now, finally, I say whatsoever you want to do with me, do. I will not resist. Now, whatsoever happens, I will follow it as if it is your instructions." And if a man begins to feel trembling, he trembles. If he begins to feel screaming, he screams. If he feels to run, he runs. He begins to behave in mad ways. But no resistance must be there. Whatsoever happens, he accepts and flows with it. And within days he is a transformed being — a different being.

When you are totally receptive to the Universal, the Cosmic, Force, it transforms you. Then you need not transform yourself. Then you are carried in a very strong current. If you are not fighting, you are just carried.

The Cosmic is present here, but you resist. You stand against it. Everyone is fighting against the Cosmic. Everyone feels himself more wise.

Leave it to the Cosmic. **Surrender to the Cosmic or surrender to the teacher; it makes no difference. The real thing is surrender.** But it is a very mad path — a VERY mad path, because what will happen is unpredictable. It may happen, it may not happen. You cannot know beforehand. You proceed in an unknown, uncharted sea, and you are not the master. You have surrendered. This surrendering breaks down your resistance, your ego. And when the surrendering is complete, there is light, there is awareness, there is flowering. You have flowered SUDDENLY.

So when I say there is a possibility of surrendering, sometimes it looks as if it will be easy — as if the path of will must be arduous and the path of surrender must be easy. It is not so. **To some the path of will is easy, to some the path of surrender is easy. It depends on you.** It does not depend on the path. No path is easy, no path is difficult. It depends on you! If the path suits you, it is easy.

Hui Hai was not doing anything, so it was easy in a way. But you know what he did? He surrendered. It was done in a single moment. But can YOU do it — this waiting for twelve years? Distrust and many things will come in. Someone will say, "Why are

you wasting time with this man? He is a fraud. He has deceived many. Many have come and gone what you are doing here?"

Hui Hai will listen and will not react And this is not the end · even the teacher will create many, many things which will doubt Suddenly Hui Hai will think, "What am I doing here? Am I mad with this man? And what is HE doing? If he just proves to be a fraud after twelve years, then my life is wasted" And this man, this teacher, will create many situations in which doubt will arise And the mind will begin to function, but Hui Hai will not listen to the mind He will say, "I have surrendered I have surrendered, and now there is no going back" It is not easy. Nothing is easy, but things become more difficult if you choose wrongly.

And lastly, I would like to say that it is natural that we always choose wrongly. There is a reason for it. Because the opposite is always attractive, it is natural that we choose wrongly **All choice is basically sexual,** so a man chooses a woman, a woman chooses a man, and the same goes on and on in every dimension If you are a man of surrender, it is more possible that you will choose the path of will, because "will" will be more attractive; it is the opposite. If you are a man of will, you may choose the path of surrender because the other, the opposite, is more attractive It happens in many ways

Mahavir is a man of will, but his followers, his authentic followers, will be men of surrender because he will attract the opposite He is a man of will, **he will attract those who are men of surrender.** So if followers decide by themselves, they will begin to follow Mahavir's ways And this will be a wrong thing because Mahavir is a man of will and his path is the path of will. If they just begin to follow whatsoever Mahavir is doing, they will be wrong and ultimately frustrated. If they leave it to Mahavir, then Mahavir will always suggest to them the path of surrender

This is the problem. So when the teacher is dead and a long time has passed, it becomes a deep cause of confusion for the followers — because now the teacher cannot decide; you have to decide So someone becomes attracted to Buddha, and he begins to follow Buddha's path as Buddha did. This is going to be wrong If

Buddha would have been asked, he would have suggested a different thing

The last dying words of Buddha to Ananda are "Ananda, be a lamp unto yourself. Do not follow me· *'Appa deep bhava'* — Be a lamp unto yourself; do not follow me" Ananda was following Buddha continuously for forty years. It was not a small period For his whole life Ananda had followed devotedly And no one could say that his devotion was imperfact in any way or incomplete It was total But Ananda, the most devoted follower, could not achieve Enlightenment and the death of Buddha was nearing

One day Buddha said, "Now, today I am going to leave this body" So Ananda began to weep and said, "what will I do now? For forty years I have been following you in every single detail" Even Buddha could not say that "you have not followed and that is why you have not reached" He had followed and he was sincere but he was still an ignorant man Buddha said, "Unless I die, Ananda, it seems you will not reach.

"Why?" Ananda asked Buddha said "unless I die, you cannot return to yourself You are too much attached to me I have become the barrier You have followed me, but you have forgotten yourself completely"

You can follow a teacher blindly and still reach nowhere IF you are just following the teacher according to you Remember these words · "ACCORDING TO YOU" Then you have not surrendered **Surrender means now you are no more there to decide.** The teacher decides **Even if the teacher is not there, surrender to the Cosmic energy.** Then the Cosmic energy decides The moment you surrender, your gates are thrown open and the Cosmic flood enters you from everywhere and transforms you

Look at it this way My house is filled with darkness I can do two things Either I have to create light in my house; then 'I" will have to create it Or, I can open my doors and the sun is outside I just open my doors; my house becomes a host to the Divine guest, to the sun, to the rays Then I become receptive and the darkness disappears

On the path of will you have to create the light On the path of surrender light is there; you have just to be open. But when the house is dark and everywhere there is darkness, one fears to open the doors One fears even more. Who knows whether light will enter or thieves will come in! So you lock up You close every possibility so that NOTHING enters in. That is the situation

Either create light by yourself; then the darkness disappears Or, use the Cosmic light. That is always there Then open yourself; be vulnerable Then do not depend Then be ready, whatsoever happens. That is what is meant by surrender : be ready to whatsoever happens If you are ready to whatsoever happens, then darkness itself becomes light. With that readiness, nothing can remain dark. That very readiness transforms you totally.

Questioner :

Bhagwan, last night you mentioned the case of a man who saw visions of Krishna and thought he was advanced, while you said he had not yet taken the first step.

How does one know how far along one is? Are not visions and other psychic phenomena supposed to be indications of high spiritual development?

If not, then what are some of the indications?

Bhagwan:

There can be visions, and they can be indicative of advanced states But with one condition . the more you are advanced, the less you feel that you are advanced The more you move toward being Enlightened, the less there is the ego which says, "I am Enlightened" Spiritual advancement is a very humble progress

So one thing visions can be indicative of higher states, but only if you feel more humble. If you begin to feel that you are advanced, that shows another thing : that those visions are not spiritual, but simply projections of the mind. So this is the criterion If you have

really seen Krishna in visions, YOU will be no more if this is authentic If really this is a Realization, YOU will be effaced completely You will say, "Krishna is and I am not."

But if you are strengthened by this vision, you are not effaced On the contrary, you become stronger and now you say, "I am an adept, an advanced soul I am no ordinary man" That shows that it was not an authentic vision, but only a projection of the ego

The ego is strengthened by its own projections. Otherwise, it is destroyed. A spiritual vision destroys the ego completely. A projected vision, your own imagination, your own dream, strengthens you. It becomes a food, your ego is more vitalized.

The Upanishads say, "Those who say they know, they know not Those who claim that they have Realized, they are far from it." So, when I said that a certain man came to me and said, "I am a very advanced Soul, I am an adept, I have this vision and that," when he related his vision it was as if someone was relating his riches or degrees — his academic degrees, as if some one was carrying his diplomas.

This is impossible His visions were just created visions — created with his own mind If your mind is creating your visions, your mind will be strengthened If visions are coming from beyond, your mind will be destroyed The visions are not of the same sort.

But in the beginning you cannot decide this difference in the visions. You cannot decide whether you have really seen Krishna or it was just your dream You cannot make out any difference because **if you have seen the real, you will not see the dream; if you have seen the dream, you will not see the real. So how can you compare?** You cannot compare

But one thing is certain · you will SHOW what type of thing you have seen If this vision strenghthens your ego, then it was a projection If it effaces you completely, destroys you completely and you are no more, then it was authentic and real Only this is the criterion

So with a religious person, if he becomes more egoistic as he advances in his religiousness, it shows that he is on a false path; he is imagining things. And if the more he advances, the more HE withers away — feels himself no more, if he feels to be a non-entity and ultimately a nothingness, if he becomes just a Void, that shows that he is progressing

Visions can show, but they always show something only in reference to you, not independently **If you ask whether a vision of Krishna is real or not, I cannot say anything.** I will ask, "Real to whom?" To Meera it was real: it affaced her completely; she was no more Someone was asking me, "When Meera was poisoned, why did the poison not effect her?" I said to him, "Because she was no more."

Even poison needs SOMEONE to be affective. It killed Socrates; Socrates was not Meera. Socrates was a philosopher, not a sage, Socrates was a thinker, not a Buddha Socrates thought, contemplated, argued. He was a great intellect, but not an Enlightened One If he should argue with Buddha, he will win; Buddha will be defeated He was a rare genius So when you think about **Socrates** intelectually, he is incomparable But **existentially he is nothing before a Buddha.** A Buddha will laugh about his arguments and a Buddha will say, "You go around and around and you will never reach the center And whatsoever you are talking is just talk. You argue You are a logical man and you argue better than me," a Buddha will say. "But you are wasting you life in arguments"

Socrates is not a person who has gone beyond his ego He is a rare man with a rare, penetrating mind. Even if he talks about ego, that understanding is intellectual. He is not an existential, experienced man So because of Socrates, the whole West has come to an intellectual climax — because of three men · Socrates, Plato and Aristotle. The originator is Socrates. Socrates was the teacher of Plato and Plato was the teacher of Aristotle. These three have created the whole Western mind. This whole science, logic, philosophy of the West, belongs to these three men. They are the creators

Buddha belongs to a totally different dimension Socrates is an intellectual giant, but Buddha would have just laughed at him He

would have said, "You are a giant amidst children You have reached a climax in intellect, but intellect is a barrier You have touched the ultimate in intellect, but intellect leads nowhere"

Socrates is different, Meera is different. Meera is a surrendered soul — totally surrendered, totally effaced. When the poison is given to her SHE is not drinking it Krishna himself is drinking it There is no difference now — no distinction. And if this trust is there, poison will become useless This seems miraculous, but it is not so miraculous In hypnosis, if a deeply hypnotized person is there and you give him poison telling him, "This is not poison" it will not affect him What happens! If you give him ordinary water and say, "This is poison," he will die This is total acceptance Even in hypnosis this can happen

In 1952 they had to make a law in America — an antihypnosis law. You cannot hypnotize anybody now in America It is illegal because one student died in a university Four students were hypnotizing him They were just students of psychology, so they stumbled upon books on hypnotism They just tried it as a game They hypnotized one boy — their partner — in a room and they suggested many things and he followed them They said, "Weep, your mother is dead!" and he wept They said, "Laugh and dance! Your mother has risen again!" and he laughed and danced. And then one boy said, with no ulterior motive, "You are dead" And the boy fell down dead Then they tried in every way to tell him "Now awaken! Now you are alive!" But then there was no one to listen He was already dead

This is total acceptance, and they had to make a law against hypnosis because of it Only a practitioner — a psychologist, a psychiatrist, someone who is doing research, a doctor — only these can now practise hypnosis

If in hypnosis this can happen, why not with a Meera? **A Meera has surrendered her conscious mind — the same which is surrendered in hypnosis** She has surrendered it totally Now she is no more; only Krishna is If there is not a single doubt when she is taking the poison and her hands are not trembling, if she is not thinking that

"This is poison and I may die", if even this thought is not there, she will not die. She takes it as a gift from her beloved, from her Krishna. That is also a gift. Everything is from him, so she takes it as a gift. She drink- it, feels good, begins to dance. The poison has disappeared.

Even to work, the poison needs your mind. If there is no mind, it is very difficult for it to have any effect. A Meera can escape, Socrates cannot escape. He was a logical man. He Knows that poison will kill him Meera is illogical — absolutely illogical.

I will relate you the death scene of Socrates : the poison is being made outside. Socrates is lying on his bed and his disciples are there. He says to one disciple, "Now it is time At six the poison must be given." He is a very mathematical man, so he says, "It seems they have not prepared it yet Go and ask them why it is so late. The time has come, and I am ready."

Then the poison comes He takes the poison. Then he says, "My legs are feeling numb It seems the poison has begun to work Now the poison is coming up" He goes on relating He is a keen intellect. Even in death he is experimenting. He is a scientific thinker. He says, "Now the poison is coming up. Now half of my body is dead" He is a rare man. He is not ordinary

The disciples are weeping, so he says, "Stop! You can weep later on Look at this phenomenon, this progressing poisoning. Soon, I think, my heart will be affected. And I wonder, if after my heart is affected, will my mind work! So now it will be decided whether the heart is the main center or the mind." He is a very keen mind and is observing, relating.

When his heart is affected, he says, "I feel that my heart is sinking, going down. Soon I think I will feel, but I will not be able to relate anything because my tongue is getting numb — dead. Friends, now there will be an experience which I will be able to experience but which I will not be able to relate. It will be inexperessible because my tongue is going dead."

Even up to the last, his eyes were saying something, relating something. In the last moment someone asks him, "Socrates are you not afraid of death?" He doesn't say, "I am not afraid because I am immortal" — no! He doesn't say, "I am not afraid because I am going to meet the Divine" — no! He doesn't know any Divine and his mind cannot believe in any Divine.

He says, "I am not afraid for two reasons" This is a logical mind. He says, "For two reasons I am not afraid. One: either Socrates is going to die completely; then there will be no one to be afraid. Or, Socrates is not going to die at all and the soul will live, so why be afraid? These are the two reasons why I am not afraid. Either I will die, really, as aethists say. Materialists say that there is no soul; they may be right. If they are right, then why be afraid? I will be dead completely, and no one will be there to suffer death. No one will be there to be afraid of anything, Socrates will be no more, so why be afraid?

"Or, it may be that religious persons are right This is the "or"; this is logic. They may be right! Then only the body will die and Socrates will live, so why be afraid? If only my body is going to die and I will be there, why waste time in fear? Let me go and see"

But he is not in an experience of what is going to happen He is a perfectly logical mind. His fearlessness is not that of a Budha or that of a Mahavir or that of a Meera or even that of a Charvak (a famous Indian agnostic). His fearlessness is not like that of a Charvak because Charvak said, "It is decidedly so that I am going to die totally, so I am not afraid." This is a decisive conclusion. A Mahavir knows, "I am not going to die, so there is no question of fear." But this again is a decision — a concluded thing Mahavir knows.

Socrates is different from both He says that either a Charvak will be true or a Mahavir will be true. But whether one is true or the other is true, in both the cases it seems meaningless to be afraid. So he is a very different mind, and he has created the very quality of Western thinking. He was not religious He was down to earth, scientific.

AVAILABLE ENGLISH BOOKS OF BHAGWAN SHREE RAJNEESH

I Translated from the original Hindi version:

		Price In India (Postage extra)
1.	Path to Self-Realization	5 00
2.	Seeds of Revolution	8.00
3	Philosophy of Non-Violence	0.80
4.	Who Am I?	3.00
5.	Earthen Lamps	4.50
6	Wings of Love and Random Thoughts	3.50
7.	Towards the Unknown	1.50
8.	From Sex to Superconsciousness	6.00
9.	The Mysteries of Life and Death	4.00
10.	Lead Kindly Light	1.50
11.	What is Rebellion!!	2.00

II Original English Booklets:

12	The Inward Revolution	20.00
13.	Dynamics of Meditation	15.00
14.	I am the Gate	10.00
15.	The Ultimate Alehemy (2 Vols.)	(In press)
16.	Meditation: A New Dimension	3.00
17.	Beyond and Beyond	3.00
18.	Flight of the Alone to the Alone	2.50
19.	LSD: A Shortrut to False Samadhi	2.00
20.	Yoga As Spontaneous Happening	2.00
21.	The Vital Balanre	1.50
22.	The Gateless Gate	2.00
23.	The Silent Music	2.00
24.	Turning in	2.00
25.	The Eternal Message	2.00
26.	What is Meditation	3.00
27.	The Dimensionless Dimension	2.00
28.	Wisdom of Folly (New Mulla Jokes)	6.00

29.	Thus Spake Mulla Nasrudin (New Mulla Jokes)	6.00
30	Seriousness	2 00
31	Serrets of Discipleship	3 00
32.	The Silent Explosion	12.50

III Criitcal Studies on Bhagwan Shree Rajneesh:

32	Acharya Rajneesh a Glimpse	1.25
33	Acharya Rajneesh . The Mystic of Feeling	20.00
34	Lifting the Veil	10.00

For inquiries and books please contact

JEEVAN JAGRITI KENDRA
(Life Awakening Centre)

C/o ANAD-SHILA PUBLICATIONS

64, Bombay Mutual Chambers.
5th Floor,
21, Hamam Street, Fort,
Bombay - 400 001.
Tel 255466.

31, Bhagwan Bhuvan.
Israil Mohalla,
Masjid Bunder Road,
Bombay-9.
Phones . 327618, 321085